



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06181874 0











# THEOBALD, OR THE FANATIC:

## A TRUE HISTORY.

FROM THE GERMAN

OF

HEINRICH STILLING,

Late Aulic Counsellor to the Grand Duke of Baden, &c. &c.

TRANSLATED BY

REV. SAMUEL SCHÆFFER.



---

Mittelmaass die beste Strass.

---

PHILADELPHIA:

H. HOOKER, 16 SOUTH SEVENTH STREET.  
NEW YORK—SAXTON & MILES.

1846,



Entered according to Act of Congress, in the year 1845, by

H. HOOKER,

In the Clerk's Office of the District Court for the Eastern District of  
Pennsylvania.

NOV 1845  
JAN 1846  
MAY 1846

---

KINE & BAIRD, PRINTERS,  
No. 9 George Street.

## ADVERTISEMENT.

---

IN the title I have promised a true history. On this point I feel it necessary to justify myself, as many in the reading of my book may doubt whether I have kept my promise.

Divine Providence from my earliest youth, and without my own agency, led me in the midst of various delusionists, who carried me along with them in the same current. My still surviving and venerated father, was formerly involved with them, though never himself a fanatic, nor what may be strictly termed a delusionist. He loved all who made religion a business, maintained a friendly intercourse with all, and frequently had the members of the different religious sects visit in the family. I am not aware, however, that he ever frequented the pietistic assemblies. He went regularly to church, was no separatist, and yet he did not adhere strictly to its symbols. He read all sorts of mystical books, and pursued a middle course between a mystic and a member of the Reformed church. His life and Christian walk were without reproach, and, human infirmities excepted, were conformed to the doctrines of the gospel.

In this manner I was brought up—in the former part of my life more of a mystic than afterwards. By means of our frequent intercourse with persons of these different modes of belief, we learned the various sentiments of all, and became acquainted with the progress of the revival history. All those remarkable persons who were interested in the work—their lives and characters, were so often and so vividly portrayed in our small rural retreat, that even now, when I recall those scenes to my mind, I think I see the pious narrators, and the wide wood with its feathered songsters, reflected through my chamber window, in all the golden brightness of an evening sunset.

I afterwards left my fatherland, so highly famed for its enthusiasm, and went to reside in the Duchy of Berg. Here again I met with an immense multitude of minor sects, from whose sources flowed all those numerous, ponderous disquisitions on metaphysical philosophy, and the natural history of man. In short, I felt as though I were prepared by my multifarious experiences in things of this nature, to write a history of the religious delusion of the present century. I have repeatedly set my hand to the work, and as often laid it aside. Affection seemed to forbid its prosecution, while many estimable persons deeply interested in the matter, were still living, whose names and history I should have been compelled to pass over in silence, and thus have rendered my work very imperfect.

In the following work I have done as much as circumstances admitted, toward the execution of my original plan. My hero is a fictitious character, but the incidents

of his life are made up of pure matter of fact, none of which is truly imaginary, though the order of events is sometimes changed. I have likewise interwoven a few anecdotes taken from my own life; here and there the names of places and persons are altered, but where I had authority I have always retained the real names.

My design is to show my German fatherland that the way to true temporal and eternal happiness, lies midway between unbelief and religious delusion.



# CONTENTS.

---

## INTRODUCTORY CHAPTER.

|   |   |
|---|---|
| The Influence of Fanaticism in Germany, . . . . . | 9 |
|---|---|

## CHAPTER II.

|   |  |
|---|--|
| The New Apostle—Self Confidence Deceived—The Deluded Ones, 34 |  |
|---|--|

## CHAPTER III.

|   |    |
|---|----|
| Feeling, Proof against Reason—The Banns—The Result, . . . . . | 45 |
|---|----|

## CHAPTER IV.

|  |    |
|--|----|
| The Intercession—The Experiment and its Failure—The Happy Thought, . . . . . | 64 |
|--|----|

## CHAPTER V.

|  |    |
|--|----|
| The Literary Constellation—New Translation of the Bible, and Commentary—Birth and Education of the Hero, . . . . . | 72 |
|--|----|

## CHAPTER VI.

|   |    |
|---|----|
| Fanatical Benevolence—Quixotic Enterprise—The Change to Worse—The Runaways—The Young Hermit and his Adventures, . . . . . | 84 |
|---|----|

## CHAPTER VII.

|  |    |
|--|----|
| Samuel Theobald's Return—The Visit—His Future Course of Education—Character of his Teachers—The Fanatical Doctor and Preacher—Alchemy, . . . . . | 98 |
|--|----|

## CHAPTER VIII.

|  |     |
|--|-----|
| The Fanatical Student—His Singular Adventure—His Imprisonment and Liberation—The Pious Monk—Discourse on Hermeneutical Philosophy, . . . . . | 111 |
|--|-----|

## CHAPTER IX.

- The New Sect—its Principles and Practice—Accidental Religious  
Interview—Fanaticism corrected, . . . . . 134

## CHAPTER X.

- The Prophetess—Her Singular Paroxysms—The Betrothed, . . . . . 150

## CHAPTER XI.

- The Discriminating Pastor—Delusion Corrected—Farther Pa-  
roxysms, . . . . . 161

## CHAPTER XII.

- The Pastor's Interview with Theobald—The Prophetical Mystery  
Solved—His Marriage, . . . . . 176

## CHAPTER XIII.

- The Relapse—The New Fanatical Leader—The Female Disciple  
—Wonderful Excitement—Another Prophetess, . . . . . 190

## CHAPTER XIV.

- The Defection—Flight of a Minister—The Singular Charge of  
Witchcraft—Theobald's Imprisonment and Sufferings  
—Imposture Exposed. . . . . 204

## CHAPTER XV.

- Death of Two Arch Impostors—Reflections on the Same—Con-  
dition of Theobald, . . . . . 223

## CHAPTER XVI.

- The Two Infidels—Their Artifices, and Success, . . . . . 230

## CHAPTER XVII.

- The Strange Gentleman—Turn of Fortune in the Life of Theobald, . . . . . 238

## CHAPTER XVIII.

- Theobald's Plan of Instruction—Discourse with a Sceptic, . . . . . 244

## CHAPTER XIX.

- The Tour—Abuses Corrected—Theobald's Second Marriage, . . . . . 263

## CHAPTER XX.

- The Prosperous State—Rise of Another New Sect—A Spirit Re-  
turned from the Dead—His Conversation—Principles  
and Enormities of the New Sect—its Judicious Disper-  
sion—Conclusion, . . . . . 271

## INTRODUCTORY CHAPTER.

---

### THE INFLUENCE OF FANATICISM IN GERMANY.

THE progress of the fifteenth century in Germany was in many respects similar to that of the eighteenth. The human mind, released from its long imprisonment, began to inhale the fresh morning breeze of intellectual liberty; and in proportion to the advancement of society, and the increase of light, men were emboldened to give free utterance to what they saw, and thereby aided in extending the illumination still further. The discovery of the art of printing and of the new world exerted a powerful influence on the mental condition: and the reformation in the sixteenth century co-operated in an astonishing manner for the general diffusion of the knowledge of the truth.

The reformation freed a great part of the clergy from the dominion of the church. Heretofore it had been their duty to believe what the church prescribed, but now it was with the great mass of protestants as with the nation of Israel of old. In those days, it is said, there was no king in Israel, but every man did that which was right in his own eyes. Ecclesiastical bodies and individual churches began early to guard their symbols which had been previously confirmed by decrees and articles of pacification, and soon the civil power was called in to their aid.

Still every one could read, and had matter to read. The Bible as the common foundation of faith was translated into various languages, and was easy to procure. This in turn prepared the way for a multitude of active spirits, some of whom were men of capacity, others were ambitious, and others again were of an imaginative cast, who either saw or thought they saw the necessity of another reformation. The last of these, availing themselves of their republican



freedom, subsequently became the heads of greater or smaller sects. Whether this state of things was really conducive to the advancement of the truth is a question which the great apostle himself appears to have settled when he says "there must be heresies among you, that they who are approved may be made manifest." It is easily conceivable, that when men are left to the free expression of their opinions, especially after so long a night of bondage, ten thousand various conflicting principles must arise; and while every one believes that he can set his own sentiments in the most favourable light, a universal excitement will be created, which, in its progress, must communicate to the general mind a more accurate and intelligent mode of thinking. Many of the delusionists and intelligent leaders of sects that flourished in the eighteenth century, have long since passed into oblivion, and can only be found in the earlier histories of the church. There are two remarkable persons whose influence has operated both publicly and privately upon society, from those times till the present, and will most probably extend itself far into the future. The one is the head of the Anabaptists, Simon Menno: the other the well-known Jacob Behmen. The Anabaptists continue to live in a state of quiet, and their religious sentiments differ so little from other protestant sects that the difference may be regarded as consisting only in a distinct uniform. Their existence no longer excites alarm amid the general excitement in the kingdom of truth. The effects of Behmen's principles are commonly secret, and more powerful among the lower ranks of society. His exuberant imagery, and withal its simplicity, his elevated diction, the striking nature of the subjects on which he treats, together with his subtile *gnosis*, which, notwithstanding his frequent homely but sparkling expressions and phrases, produce impressions on the common mind, when under the glow of an excited imagination, or quickened by the strong impulse to spiritual perfection, that expose him to the immediate danger of becoming a wild delusionist, provided he is unwilling to retrace his steps back to the plain path of pure christianity; and how difficult that is they only can judge who have once tasted the delectable sweetness of religious delusion.

*Although Behmen had made, and still continues to make, multitudes of delusionists, it is still an undecided question*

whether he himself were one. This will depend pretty much upon the meaning of the word. The term (Schwaetmer) in the German language is not yet sufficiently settled; it is employed alike to denote an enthusiast or a fanatic, and yet the one differs almost essentially from the other. I denominate that person an enthusiast who clothes, at least *for the most part*, the legitimate deductions of reason or the authorized principles of truth in the light drapery of the imagination, and taking those images for the truth itself, introduces them on the theatre of life in all the warmth of animated action. A fanatic, on the contrary, is one who takes all the glowing images of fancy for actual truth, and gives them out as evidences of divine illumination. Delusionists of this latter class are in the highest degree dangerous, while the former are often employed as beneficent agents in the hands of Providence, and rarely produce much injury. With the latter, I imagine that Behmen must be classed. A great part of his writings are in accordance with the pure teachings of the gospel, another part is purely philosophical and by no means dangerous, while a third part is utterly incapable of explanation and therefore useless. Still the writings of Behmen have not been free from a dangerous tendency, as my readers will find in the sequel; they ought, in reality, to be the sole property of philosophical minds who know how to discriminate the clean from the unclean, and who may thereby derive much advantage from them. In this judgment I am not alone; many sagacious and far-seeing men, as well as the delusionists, affirm the same thing.

The character of the seventeenth century was warlike. The mind had no time to speculate; all it could do was to hold fast what it had already attained. What had been sown during the period of the reformation was now generally reaped. The spirit of religious delusion, however, was not altogether inactive; it still continued to operate. The Paracelsic sect of physicians had a vast influence on the spread of delusion. They revelled in a sort of bombastical chaos. John Baptista, Francis Mercurius, Von Helmont, and others, deduced from it a sort of system, and combining it with Behmen's philosophy, formed a strange compound, productive of many curious results. During the same period, Thomasius, and Godfrey Arnold, *by means of their universal knowledge*, directed their in-

vestigations into the field of enthusiasm in search of truth. The latter in particular, by means of his eminent example, (for he was a truly pious man,) and by means of his distinguished talents, turned the ardor of religious enthusiasm to the account of practical improvement. His history fully exhibits the unspeakable benefits that resulted from his labours. His writings were read by numbers, "but secretly and for fear of the Jews." Some united with his system that of Paracelsus, which gave rise to a host of well-meaning and deluded Alchymists. Thus religious delusion continued to reign amidst the tumults of war; but wherever the seed fell upon good ground, many excellent characters were formed in private, who, being refined and purified by the severe public calamities, were bound, as we have reason to believe, in the bundle of life, and were ultimately gathered into the heavenly granary.

At length the peace succeeded. Louis XIV. was then the moving spirit of all Europe. His court was considered the school of polite manners and good taste. The German nobility, who had hitherto been ignorant and ill-bred, travelled thither; but instead of returning with enlightened minds they brought France home with them, and transplanted it in the midst of Germany; hence it soon became a disgrace to be a thoroughbred German, and the opinion even now remains among the people that a man of breeding is synonymous with a perfect Frenchman. In the meantime French literature was cultivated by the Germans, and exerted an important influence on the spread of religious delusion in Germany.

About this time Jansenism was in its prime in France; and we cannot deny that many great and noble spirits were found among this order. The Jansenists principally held to the mystical religion, which, until that time, had been but little known in Germany, at least among the protestant part of the nation. It may be necessary here briefly to unfold the nature of their religious belief, because in the process of the following history it will be found to be the *God in the machinery*.

The cloister-life had been instituted in order that men might devote themselves to religious exercises, and enjoy the opportunity of serving God without the impediment of *worldly cares*. To be active in promoting the real welfare *of the race* formed no part of religion, and benevolence was

regarded as a proximate result or consequence of religion, or at least was never considered an essential means of moral conformity to the divine character. In place of which they pitched upon certain external ceremonies, and inward exercises of devotion, by which they expected to arrive at the highest degrees of moral perfection. The founding of religious charities, and almsgiving, constituted the essence of benevolence amongst the monastic orders. Fasts, and appointed days of prayer, in connexion with other outward ceremonials, filled up the entire life of the cloister; and upon the strict discharge of these prescribed duties they founded their hopes of salvation. But there arose from the cloister a number of eminent, intelligent, and worthy characters of both sexes, who clearly saw that these exercises conduced but little toward their moral perfection; the ground of all perfection they considered as consisting in a moral assimilation to the Deity. In order to the attainment of this great end, these enlightened teachers originated a system of principles around which the sphere of the mystical religion performs its ordinary revolutions. These are in brief the following:—That God is an eternal and infinitely benevolent being, possessed of supreme benignity, whose supreme wisdom and goodness are the sources of blessedness and joy. That man is in all respects the direct opposite of God; he loves himself alone, and other beings in so far as they subserve the promotion of his own private ends; and whatever thwarts him in the attainment of those ends, he hates and persecutes. He is the centre of his own passions, perverse in will, shortsighted and weak in understanding, and in his natural state wretched and miserable. That Christ by the work of redemption has obtained for men the power, that by the strenuous exertion of their own faculties and by the application of the appropriate means, they might arrive at a perfect assimilation to the divine image. For those who pass through this laborious process, they believed the Redeemer has done sufficient; for the rest he has not, though his blood avails for sins of infirmity, and for those only once committed; and these are pardoned on the sole condition of heartfelt repentance. All other sins must be purged away by a severe purifying process to be endured after death.

*The initiatory mode of becoming a Christian was by*

means of a strong resolute determination nevermore to sin, and a like purpose to become perfect. For this the following means were to be employed.

1. A perpetual watching of the thoughts and the imagination, in order that every thought, and perception of the mind might sink into a state of quietude, that no mental exercise might be permitted to arise of which the subject is unconscious. This was denominated the state of *QUIETUDE*.

2. In the next place that this perpetual state of self-consciousness tended to raise the individual into the presence of God, so that he is then constantly and intelligently employed in thinking upon him; and this again is attended with an unceasing desire after union with him, a perfect submission to him, and a perfect abiding dependence on him. This was called *walking in the presence of God*; and the deep earnest desire and longing of the soul after divine assimilation, was called *inward, or unceasing prayer*.

3. Because of the perpetual hinderances that arise from intercourse with the world, they obliged themselves to live as retired, and separate from men as possible, that the soul might be kept free from all earthly desires, and the excitement of the natural propensities. They therefore prefer the unmarried to the married state, as presenting fewer hinderances to high spiritual attainments.

These religious exercises, according to the views of the mystics, conducted the soul through various stages of repentance in the following order: the state of divine illumination, of submission, of dark faith, of mystical death, and of pure love, to the state of perfection. They took the Bible for their guide, but gave even to the literal and historical parts a mystical interpretation, so as to make the whole applicable to the exercises of the inner man; for example, they said the children of Israel meant the new creature or the good thoughts of the mind; the heathen meant lusts and evil passions. They represented Christ as dwelling in the soul substantially and really, as the seat of his supreme authority and residence. Accordingly they spoke much of Christ dwelling in us, and prayed to him as actually dwelling in the heart. They affirmed that man was unable to do any thing more for himself than to remain *in a state of quietude* under the operation of the divine spirit; hence all those several exercises mentioned above,

quietude, mental prayer, walking with God, and others, were regarded only as the best means to dispose the heart for the divine influence.

Every intelligent reader must confess that, with well disposed persons, the mystical doctrines must have been productive of much good in the cloister. It cannot be denied that they were actually instrumental in forming many persons of extraordinary virtue and piety. There are three remarkable persons in particular, who have met with great approbation in the Catholic church, Catharine de Siena, Catharine de Genoa, and John a Cruce. Molinos properly belongs to this class, notwithstanding several peculiarities that are found in his system. All four were persons of rare excellence of character.

The advancement of general knowledge and the cultivation of the sciences had also an important influence on religion. Descartes pursued his speculations in philosophy, and the human mind arrived at a certain epoch which rendered it capable of producing a national reformation. At this time there appeared in France an extraordinary female by the name of Jane Maria Baviere de la Motte, the daughter of a strict Catholic nobleman, who experienced from her cradle an unusually strong inclination to become a holy personage. Children are often met with who discover at an early age the particular calling to which they are destined in after life, and for which they seem to possess a special aptitude. It was thus with this child; the conversation, and the histories of pious persons so highly inflamed her mind in childhood, that she refused to hear of any thing else but the subject of religion, and of devotional exercises. As it was then the prevailing belief in the Romish church that the highest attainments in piety could be made only in the cloister, she manifested very early a strong disposition to a cloister life; and her parents permitted her to remain there for a time. Here by means of the severest chastisements, and most humiliating exercises, she devoted herself with extraordinary diligence to the mystical religion; the governess of the convent being herself a strict devotee to the same views. It is truly astonishing what power this young and delicate female acquired over her desires and passions. She would perform the most menial, *offensive, and even disgusting services for the sick and the diseased, with a view of mortifying her feelings and dispo-*

sitions; and at last she attained such a high command over herself, that she seemed to possess no will of her own, suffering nothing to have the least control over her but her principles. Whether such a conquest over self is possible no one will deny, who is acquainted with the history of the Brahmins of India, who, for the sake of their own whimsical notions, carry their discipline much farther. But Jane performed only those things which she deemed essential to her own perfection, and tortured her flesh no more than what she imagined necessary to that end. The rock on which such persons commonly strike, spiritual pride, she entirely avoided. She set before her, as the ground of all perfection, the example of the humiliation of Jesus Christ, and most studiously shunned every thing that scented in the least degree of boasting. In short, people may object what they will against her person and her writings, it is still true that genuine, elevated piety, meekness of disposition, invincible goodness of heart, and an all-embracing philanthropy, unite in forming the portraiture of this lady in her every day life. In proportion to the ardor of her desire for a cloistered life, was the strength of her parents' objections against it. She was distinguished for the beauty of her countenance, and was almost perfect in form, and consequently had many admirers. But in addition to all, the gentleness and grace of her elegant mind, and the force of her penetrating intellect, displayed themselves in the noble and regular features of her countenance. One could not easily imagine any thing more worthy of admiration than a portrait of this excellent person. With her own consent no one obtained the least access to her. Chaste in the highest degree, and exceeding jealous of her own heart, she never conversed with a stranger. According to her principles she felt herself under obligation to obey her parents in all things, without exercising her own choice in the selection of a companion; for had she been left to her own choice she would undoubtedly have selected one from whom she might expect the greatest trials and crosses. This principle she fully exhibited through life, and it constitutes indeed the spirit and essence of mysticism.

At length a certain Monsieur De Guyon solicited her hand from her parents, who gave their consent without consulting her on the subject. Agreeably to her principles she *accepted him, though in the highest degree contrary to her*

inclinations. During her married state her sufferings were truly incredible; her husband treating her as a stupid and blockish person. From a sense of duty she felt herself obliged to perform the lowest drudgery of family labour, and endured all without the least sign of murmuring or insubmission. She was frequently reprimanded and beaten by her own chamber-maid, and yet she bore it with indescribable patience and meekness. In the small-pox she lost her exquisite beauty, in consequence of which her husband loved her still less; but her history must be read in order to form the least conception of the sufferings which this noble lady endured. At last her husband died, and for a long time after she lived in peace, having assumed the habit of a nun, and devoted herself to perpetual widowhood. About this time she began to make her *entrée* as a religious teacher; she formed an acquaintance with many distinguished and noble persons by whom she was greatly esteemed. Among these was the celebrated Francis de Salignac Fenelon. This person was a worthy young nobleman, and royal tutor to the French prince, and is distinguished throughout Europe as the author of *Telemachus*, and known as the devoted friend of religion by his religious writings. Madame Guyon became his spiritual instructress; he embraced her religious principles, and had her principally to thank for his religious education. He was subsequently elevated to the Archbishopric of Cambray, and maintained a correspondence with her through life. The numerous works of Madame Guyon, are her *Letters*, *Spiritual Sonnets*, her *Hymns*, her book of *Mental Prayer*, her *Filial Discipline*, her *Commentaries* and a *Memoir of her own Life*, which at the end of the seventeenth century and the commencement of this produced an astonishing sensation in Europe, but more especially in Germany. The purest, and most refined mysticism, consisting in an easy and undisguised expression of the heart, without timidity and fanaticism, agreeably to the plain, but certainly according to the mystical interpretation of the Scriptures, breathed from every page of her writings, captivating and enchanting the minds of all both high and low, learned and unlearned. It is truly wonderful what an extensive influence this lady exerted in almost every part of the world, and still continues to exert in Germany. *She remained steadfast to the devotions of the Romish*



communion, and in all her numerous writings not a sentiment or expression can be culled, that the most rigid censor, or even the terrible inquisition itself, could censure or denounce. Still by means of secret intrigues, she was made to endure a long and tedious imprisonment, though she was guilty of no other sin but Jansenism, perhaps for the reason that that order were mostly her followers. They condemned her and her doctrines which, on account of her immense influence, they regarded as dangerous. The envy of the clergy, and her own love of suffering induced her to decline a vindication of herself, she preferred rather to die the death of a martyr. The celebrated Madame Maintenon had her attention at length drawn to her sufferings; she diligently inquired for her among her own followers, and soon caused her to be liberated from prison. She died, if I mistake not, in the year 1717, in the seventieth year of her age.

I have hitherto desired only to introduce such persons to the notice of my readers, as have been instrumental in the formation of the national German mind, in respect to enthusiasm both of a good and a mischievous character. It must not, however, be supposed that all the persons I here characterize, are deserving of attention; in the sequel others will be introduced who had a special, but by no means a general influence on the nation. Since the period of the reformation there was no time in which our nation had taken pains to develop its own peculiar spirit. In the sixteenth century general intelligence had retrograded; all, with the exception of a few independent thinkers, were disposed to take every thing upon trust from the clergy, and to make them the supreme dictators in all questions. In the seventeenth century wars, and other public calamities, hindered the general advancement of knowledge, or at least retarded it. Meantime a sounder philosophy supplanted in part the scholastic. Light, both true and false, streamed forth from France, and both at the same time. The forementioned teachers became known, their writings were read in the degree of light then possessed, and thus arose that common spirit of the nation in which are found all those germs which subsequently unfolded themselves in such an astonishing manner, and which will probably continue to unfold themselves still more astonishingly in the future. About this period oc-

curred the revocation of the edict of Nantz, when many thousands of the Huguenots were scattered throughout Germany, and brought with them French knowledge and luxury, gentility and politeness, piety and mysticism, wisdom and folly, light and darkness. All these circumstances wrought powerfully on the mass of the nation, and contributed vastly to the formation of its general character. Wars raged during the century, but as they arose from causes of a private and not of a general nature, they were not so oppressive as formerly; and for that reason did not specially hinder the general developement of the mind. Many began to devote themselves to speculation. The French refugees had brought with them the works of Madame Guyon, and other mystical writings, and thus prepared the dispositions of men for the scenes about to open.

At this time lived Peter Poiret, a very learned man, in the Netherlands, who had devoted himself to the religion of the mystics, and had been a disciple and student of Fenelon. He had also, if I mistake not, personal intimacy with that distinguished and pious lady, Antoinette Bourignon; at least she lived during his time in the Netherlands. He translated the works of Madame Bourignon, Madame Guyon, John a Cruce, and many other mystical writers, into the German, so that they came into the hands of all. He likewise translated the excellent writings of Thomas a Kempis. By these labours, as well as by his highly benevolent and excellent character, Poiret produced around him, in the Netherlands, a powerful awakening. This occurred during the first twenty years of the present (eighteenth) century, and from this source the spirit of enthusiasm went out over all Germany. The national spirit had hitherto been mystical according to the type of Behmen and Paracelsus. But when I speak of the national spirit, I wish to be understood as speaking of that part of the nation only who disagreed with the symbols of the church, or who were dissatisfied with its inactivity, and this part was far greater than those gentlemen imagine, who now thank heaven that the clear light of infidelity has so far extended, as to allow no more place to the whimsical notions of the gospel.

To this mystical Behmian cast of thought was added an extraordinarily operative, and highly efficient hypothesis;

I mean the doctrine of the universal restoration of all things. A certain Dr. Petersen wrote a tract entitled, *The Divine Economy*, in a glowing, oriental style, so much resembling the style of the Bible that it carried away every one who had the least tendency to such sentiments. He founded his doctrine chiefly on the principle, that no man can in the present life attain to that high grade of moral purity, which will fit him for the beatific vision of the Deity, and for perfect blessedness; and that therefore he stands in need of a moral purification after death. So far he agreed with the mystics, but he went a step further; he maintained that the ungodly, and even lost spirits would be made to pass through the purifying fire of divine love, and that all creatures, those of the highest as well as those of the lowest degrees of wickedness, would be compelled to undergo a longer or shorter term of suffering; in fine that all things would ultimately return to their first origin, and God be all in all. To this doctrine, by no means new, he added the doctrine of the millennial reign of Christ upon earth, together with its cognate doctrines of the first and second resurrection. This was Petersen's favorite theme, his hobby. He taught a pure Chiliasm, sublime indeed, and free from all those earthly, sensual, and low ideas, which were sometimes falsely charged to his account. Petersen, who lived in the northern part of Germany, allured immense multitudes of people to embrace his creed, and then proceeded to give form and consistency to his subtilities.

John Tenhard, a peruke manufacturer, in a French neighborhood, and John George Rousenbach, a spurrier of Heilbron, were in the proper sense of the term delusionists. They were well-meaning men, whose imaginations teemed with a sort of wild extravagance in relation to the doctrine of regeneration, and other unintelligible fancies, that produced a most wretched bewilderment of mind. Had the clergy, however, treated them more intelligently, and with greater prudence, and made less ado about their vagaries, they would have excited far less commotion; but having first magnified their importance, they then proceeded to imprison them; and as they taught no essential error, but only preached repentance and conversion, they met with far more extensive approbation among the people. The christian part, and those who were well-disposed, thought

they saw a striking similarity between the prisoners and Christ, and between the persecutors and the scribes and pharisees. They therefore followed them the more eagerly, adding both to their influence and importance. The same acceptance that they found in the first field of their labours, they found in all Germany.

I must stop here a moment to make a remark which I deem worthy to be proclaimed through every street and alley of Christendom; for it is of immense importance to the interests of truth. The astonishing indolence and spiritual lethargy of the clergy, their ignorance and unfitness for the cure of souls, together with their imperious authority, were the occasion of far more religious delusion and fanaticism, than the delusionists themselves. The hearing of a wretched sermon, which nobody understood, baptism, and the outward attendance upon the Lord's supper, and the like external means, constituted the substance of religion. Every one who dared to think or act differently was made to feel the iron hand of their despotism. I by no means include those worthy teachers who here and there shone like bright, burning lights, amid the surrounding darkness; I speak only of the common mass of the clergy. They persecuted Tenhard and Rousenbach, not because they taught error, but solely for interfering with their own functions, and lowering their dignity in the general estimation of the people. This conduct tended to inflame the resentment of the common people who, while their pastors were neglecting their flocks, were constantly growing in knowledge from other sources. Soon the most intelligent of their charge took a stand against their own pastors, and thereby paved the way for the spread of fanaticism and infidelity. Pastor Stoltbein used to say when people used to forsake his own church to follow other preachers—Let every swine abide by its own trough!!! A fit comparison of the then state of the church! the swineherds poured only husks into the trough for the swine, and when the sheep refused to eat with them, they whipped them to it!! When a clergyman is what he ought to be, I sincerely believe he will be honoured by all the world; but so soon as he descends to this degraded rank, he renders himself worthy of disesteem and sometimes of contempt. The bare discipline of the city of God, ought to preserve him from soiling his garments,

and the dignity of his office should shield him from ridicule and scorn. This was the state of the clergy in the protestant churches, at the commencement of the present century; but their authority was then much greater than now. Excellent divines deplored the evil for a long time, and still deplore it. Let any one read Spenser's works, Godfrey Arnold's, and others, and he will be satisfied that I have not said too much. In this exceedingly low state of the church, two men made their appearance, essentially different in character, who proved a severe scourge to the clergy. The one was the well known Hochman, whose name was familiar throughout the Netherlands; and the other was the distinguished Dr. Dippel, or as he terms himself in his writings, Christian Democritus. These two men were the chief promoters of enthusiasm, pietism, separatism, and I may add of true religion, in Germany.

I cannot with certainty state where Hochman was born. I suppose he was a tradesman of the upper country, who had travelled to the Netherlands in search of work, and had received his education in the school of Poirét. Suffice it to say that he spoke the German language, was a mere common man, unlearned, respectable, plain and modest in dress, and of a pure and excellent character. About the end of his twentieth year, and in the thirtieth of the century, he left Holland, and travelled through the duchies of Sulich, Berg, Cleves, and the adjacent regions, and in all sought an opportunity to preach the gospel. He assembled together few or many, as occasion served, and taught the purest mysticism, an entire renovation of heart, perfect moral reformation after the example of Christ, perfect love to God, and those doctrines peculiar to the mystics. Hochman spoke with an astonishing enthusiasm, and with unexampled fervour of feeling, without the least timidity, bombast or fanaticism, in the common dialect of the people; and all that he taught he fully exemplified in his pure and unblemished life. He was complete master of his own passions and feelings, humble-minded, and passive in the highest degree. He stole the hearts of the people wherever he went. He visited only those places where he was invited, put up with those in the humblest stations, sometimes with servants, and remained perfectly quiet, until he thought he could be useful; in a word, he was a man of admirable character.

Now methinks I hear some one exclaim, ah! we understand it. Stilling himself is a fanatic. How often will my readers be led to think so? But my dear German brethren and sisters, do not, as you value your souls' immortal welfare, suffer yourselves to be carried along with the stream, and pronounce every one who speaks with warmth or reverence on the great subject, a fanatic. All I ask is, that you should not judge me till you have read my book, and then if you find me a fanatic, we shall have no more business with each other, and I shall acknowledge that I have not written for you.

Had Hochman's preaching been ever so unexceptionable and useful, it would still have been forbidden by the regular clergy; and as mere prohibitions were ineffectual, they soon invoked the aid of the civil authorities, and cast him into prison. But this, as I before observed, was the direct means of procuring for his doctrines a greater approbation. The friends of religion among the common people, finding no spiritual nourishment in the church, many of whom being unable to purchase mystical books, and many others having never heard of them, embraced with all eagerness the doctrines of a man who spoke with so much truth and power, and as it seemed to them, like an ambassador from heaven. They closely marked his character and conduct, and as they discovered or thought they discovered the evidence of his divine credentials, and likewise saw that he was made the object of an unrelenting spirit of persecution, he grew rapidly and strongly in general estimation. Not only those who were acquainted with the writings of Behmen and Madame Guyon, but multitudes of others who were excited by the desire of spiritual improvement, began now to think considerably on the subject of religion, and thereby a general revival commenced, in which those who were converted, adhered together in the same body. Hochman was often imprisoned for a length of time, but as soon as he was set at liberty, he continued his preaching and rebukes as zealous as ever.

Hochman now entered the duchy of Berg. He found an entrance at Elberfeld and Solingen, then at other places within the territory. In these places trade and manufactures were in a very flourishing condition; they were also populous, and the people more intelligent and active than

in other parts. Multitudes ran from all directions to hear him, and the revival became extensive and powerful. An old pietist once told me that he heard Hochman preach on a large meadow near Elberfeld, called the ox-field; and that he spoke with such energy and eloquence, that all his hearers to the amount of many hundreds, surely believed that they would be raised up to the clouds, having no other thought but that the dawn of eternity was about to break suddenly upon them. Hochman's preaching was the means of leading a vast multitude to a genuine change of heart, and of life. He made no fanatics. His followers were no more than enthusiastic worshippers of God and of Christ. The only censurable thing in the whole work, as I consider it, was that all his converts were violent enemies of the clergy, and the external ordinances of the church. This however is no great wonder, when we consider the extremely low state of the clergy, and the establishment. Still the true christian must comport himself well in time, and manifest by means of the outward ordinances that he is a christian. So long as the external ordinances of the church do not dishonour God and Christ, and this is seldom the case with any religious denomination, yes, so long as they continue to be edifying and strengthening ordinances, it is nothing less than spiritual pride to reject them. It is alike presumption and an aggravated sin, to separate ourselves from the external rites of the church, and esteem ourselves better than our neighbour, who perhaps is even more excellent than ourselves, and deems himself utterly unworthy to attend the love feast, or the Lord's supper with *Him*, who took his seat with publicans and sinners.

Hochman and his disciples meant well. That they went too far was both natural and human; and where is there any thing earthly that is perfect. Certain it is that Divine Providence employed him as a powerful instrument in arousing a sleeping church, for it must be confessed that his preaching itself was attended with most excellent effects. At length however, the persecution grew so violent that he could no longer remain in Berg. He left, and found an entrance in a free city, where he ended his days in tranquillity and peace.

Count Casimir Von Witgenstein was a patron of knowledge, a sincere and zealous friend of religion, and in

every respect a man of no ordinary capacity. This nobleman caused it to be known both publicly and privately, that all those who were persecuted for their religious doctrines, or scientific opinions, might find a quiet retreat, and free toleration in his territories. The grateful intelligence induced people of all classes to retire to Berlinberg, and our Hochman was among the first. He travelled thither, and soon after began to preach. The count heard him, and afterwards took with him his court chaplain, who was a man of fine character, when both agreed at once not to proscribe his doctrines, but allow him free permission to preach where, and in what way, he would. At Schwartzenau, a small village in Berlinberg, he found most favour with the people; here he ultimately settled himself, and formed a separatist church. When he died, the church which had before stood erect in all its purity, soon fell off into fanatical delusion, and prepared the way for consequent disaster. As difficult as it would be in the present constitution of the world to preserve the spirit apart from the body, so difficult is it in religion to preserve alive the pure flame of piety without the external ordinances. Let a church be as pure and as sublimated as it may, without an external organization supported by its outward ceremonies and creeds, it cannot long subsist. These are the appointed means of heaven; and hence it comes to pass that separatism, and all those distinct minor sects have so seldom a beneficial influence in the end, though in their origin they may be ever so pure and holy. All this will be abundantly shown in the progress of the present work.

Hochman died at Schwartzenau, and was buried there. One of his distinguished followers composed the following epitaph, which was engraved on his tombstone.

How *милъ\** is now the *ман* who once a child,  
In faith, in meekness, and in love sincere  
Valiant he fought; at death and danger smiled,  
Then flew to heaven, and left his body here.

I have thus far endeavoured to portray the character of one of the founders of separatism; I now proceed to describe the other, the forementioned Dr. Dippel. This man, if I mistake not, was a Saxon by birth; he studied at Strasburg, but having fallen in with the writings of Para-

\* The English of Hochman, is Highman.

*1101.*



celsus and Behmen, and other mystics, he fully adopted their principles. His design was to become a professor of theology, but he was disappointed in his hopes of promotion. He was a man of a powerful mind, stern of purpose, haughty in demeanour, aspiring in disposition, and withal possessed of a talent of most biting sarcasm, that made him proof against every thing like fear. He would have been a clergyman, and I fully believe that had he taken orders, he would soon have risen from the lowest to the very highest degree of promotion. The spirit of reform was deeply inlaid in his character; and his perpetual efforts to reduce the power of the clergy, drew upon him universal hatred. He thereby lost all hopes of promotion, and accordingly betook himself to the study of medicine, in which he made wonderful proficiency. During the celebrated visit of the Czar Peter to Germany, Dippel was induced by some means to accompany him to Russia, and was there soon promoted to the office of chief physician. It is well known that the Czar with all his great talents, was often disposed to exceed the bounds of moderation, and was at times excessively severe in his treatment of those under him. We ought not however to judge him by the same rules that we would a ruler of a highly civilized people. He had a rude nation to govern, which as obstinate children often needed the rod, when milder and more rational methods were unavailing. Dippel could not endure the perpetual hanging and knouting which he was caused to witness, and proceeded to remonstrate with the emperor, but as that was useless, he undertook to reprimand him, and the consequence was that he was soon cashiered from his service. Dippel went from Moscow to Stockholm in Sweden, where he remained for some time, and performed many wonderful cures, for he was in fact a highly capable physician.

There is one amusing instance of his ingenuity which I must here undertake to describe, in order to illustrate the character of the man. A certain distinguished citizen of Stockholm became hypochondriacal, and was seized with the fancy that he must lie perpetually in bed. He had no rest either day or night, from the apprehension that whenever he opened his eyes he saw a ghost before him. The wretched man was reduced exceedingly low, and all the physicians who had attempted to cure him, were baffled

and gave him up in despair. A number believed that he was bewitched. At length Dippel was consulted. He visited him, and without saying a word paced up and down the room with the utmost gravity, and ever now and then cast a majestic glance toward the bed. He then sat down near the sick man: Dippel was a man of most dignified appearance, a certain majesty lay in his countenance that could be more easily seen than described; he also went very richly dressed. "I understand," said he, "that you are vexed by a ghost?" "Oh yes, it has tormented me so long that I fear I shall die, and then God only knows what will become of me." "That is a most dreadful calamity—but where is it, I do not see it?" "There it presses itself up close to the wall, oh, I wish somebody could once see it—look there at its horrible countenance—how it grins; it is dressed in a grey coat, and glides along there toward the corner." Dippel pretended to look for it, and then said, "Now I will open my eyes, and then I think I shall see it." He accordingly anointed his eyes and went through certain ceremonies. Now he professed to see the ghost as well as the man himself. "Yes," said he, "it is a monstrous fellow, but I will soon drive him to his own abode, that he shall never be permitted to set foot upon earth again." He then described the ghost minutely to the man, and showed him where it moved so accurately that the sick man cried out with joy. "There now am I not right; and you sir, I believe, are the only man that can help me." Dippel then returned home, and masked one of his servants in a form exactly corresponding to the ghost described to him by his patient. In the evening he went with his servant, and placed him near the foot of the bed behind the curtain so that the sick man might not see him. He then commenced his conjurations, and the servant softly slipped out along the wall. When the sick man opened his eyes he saw the ghost more plainly than ever; and Dippel began to exorcise the ghost with a whip, and to conjure it, until he induced it to promise to take its departure, and never more trouble his patient. He then used tonic medicines, and restored the sick man to the perfect enjoyment of health.

His rancor against the clergy found full nourishment in Sweden, where ignorance, stupidity and spiritual arrogance, flourished in a still greater degree than in Germany

itself. He spoke and wrote against the clergy, and was so extremely caustic in his satires, that he was apprehended, and imprisoned in the isle of Bornholm. How long he remained there I am not able to state, nor indeed the mode of his release. Suffice it to say that he returned to Germany, and after many wonderful trials and persecutions, which he drew upon himself by his haughty and censorious disposition, he eventually took refuge at Berlinberg. In this and the neighbouring regions, he acquired an astonishing influence, spreading far and wide the principles of the most rigid separatism. His writings all show an overbearing, imperious, and satirical character; and his admirers and followers were persons of the same unpleasant and unendurable disposition. Dippel's religious principles were a mixture of Socinianism, and Naturalism. Towards the end of life he viewed Christ as an indifferent being. He united the morality of the mystics with the doctrines of the later theologians, and with certain other fanatical sentiments. His whole system, if it may be termed such, was a singular hodge-podge. I can certify to the truth of what I say in relation to his character, for he resided in my own immediate vicinity, and all that I state is what I know personally, or have derived from undoubted authority.

Hochman had formed a religious, pietistic separatism, and Dippel a naturalistic, or scoffing one; and yet they both agreed right well together, probably because of the similarity of their moral system. Although the principal persons that I here describe, and Hochman in particular, did not exert a direct, and public influence on all Germany, yet the effect of their principles still appears, in secret, at least in both of the protestant churches, with increased prevalence, and with less observation. Governments and literary men are generally not curious about the modes of thinking among the lower ranks of society; they commonly suffer such matters to take their own course, unless they should happen to come in conflict with their own interests, or the public tranquillity, and yet small as these things seem, they are the very means that Providence employs for the formation of national character. Behmen, Madame Guyon, Spener, Arnold, and a few others, by means of their writings prepared the way for the diffusion of enthusiastic pietism through the nation. That eminent

theologian, Augustus Henry Francke, and his friends, Christian Frederick Richter, and Charles Henry Bogatsky, derived their religious education from these sources; and who does not know the unspeakably happy influence that these men exerted on the whole protestant community. With these men commenced a more auspicious era among the clergy, and in the established church. The distinguished Nicholas Ludwig Zinzendorf drew from the same fountains, and his extraordinary influence extended by public and private instrumentality to the most distant corners of the earth, and blessings immense and immeasurable were the result. Zinzendorf's system has more plan, wisdom, and practical policy than both the protestant churches united.

There is one other remarkable person whom I must not omit to notice, whose influence on the mass of the people was exceedingly great, and still continues, I mean the well known John Frederick Rock. He was a common, uneducated, but a very pious and devoted man, and a shoemaker by trade. He lived according to the best of my knowledge at Baden, in Isenberg, and supported his family in a respectable manner. The mystical and pietistic writings, which were now poured profusely into the hands of the common people, were read by Rock with uncommon diligence and attention, and wrought in him a strong purpose to live a new life. By his frequent exercises of devotion, and other zealous labours, he became more and more ardent on the subject of religion, until the fire of enthusiasm rose to such intensity, that he fell into paroxysms of a most singular nature. He was generally unconscious, and had a sort of mild, easy spasms, in which state he usually spoke with such fluency of language, and energy of voice and manner, that he surpassed even the eloquence of Hochman. When he came to himself, he did not know a single word of what he had spoken. The fact is certain, for in my youth he preached through the whole extent of my native country, and what I say I can easily substantiate. His preaching was tolerably connected in thought, and wholly in the style of the Bible prophets. When the paroxysms commenced, his countenance assumed a grave and solemn appearance, and raising his right hand, he exclaimed, "Thus saith the Lord, or, the Lord saith by his servant Rock." All his sermons in this state were on the subjects

of repentance and conversion, according to the views of the mystics, though occasionally he reproved and threatened the declining clergy, and warned them of the approaching judgment. The common people and many intelligent persons, were in utter amazement at this new and wonderful preacher. Their shallow acquaintance with the nature of mind, and their inability to explain the matter on natural principles, led them to regard him as an ambassador from God, and the more especially as he was a man of pre-eminent piety, and never uttered any thing in his sermons inconsistent with the doctrines of the Bible.

Rock first made his appearance in his own neighbourhood, but he soon felt an impulse to visit other places, to deliver his messages, for he now considered himself as a teacher sent from God. A neighbouring nobleman took his family in charge, and Rock did nothing but journey and preach. The concourse of people was immense. Certain persons among them thought it their duty to take down his discourses as he delivered them, and travelled with him for the purpose as his attendants. A large number of these sermons were published, and a still larger number were scattered in every direction in writing. I myself have seen bundles of them. His written sermons were known by his own signature, F. R. In every place where he preached, he made many disciples, who are still known by the name of the *inspired*. They were rigid separatists, rejecting the ordinances of the Lord's supper and baptism. They sang in their assemblies, prayed and read, and then waited, like the English quakers, for a divine impulse to speak. In other respects they were quiet, irreproachable, pious, and excellent people.

At length Rock, accompanied with a retinue of his followers, came into the principality of Nassau-Siegen. As the country was populous, and manufactures, and trade, and good schools were common, the people had attained to a high degree of intelligence and prosperity. On these accounts, both good and bad enthusiasm met with a ready reception. Hochman and Dippel had both laboured here, and the writings of the mystics were read by the mass of the population. Opposition to the clergy, and to the established church, had likewise risen to its height, and Rock was received as an angel from heaven, or as some great apostle. He continued to labour a long time in those

parts, and had designed to visit his friends at Berlinberg and Schwartzenau. There lived in Siegen, upon the retired plantation of a nobleman, a certain French refugee by the name of De Marsay; he had purchased the property, and paid occasional visits to Berlinberg, when he retired again to his solitude. This gentleman had been a pupil of Madame Guyon; he had known her well, and enjoyed much of her society. He was a man of great excellence, both as to disposition and talents, and was loved and respected by every one. With the fervid gravity of the pietists, he united an uncommon degree of affability, benevolence, and charity for the principles and opinions of others,—virtues which were rarely found among this class of people. He had written a work entitled the *Testimony of a Child to the Righteousness of the ways* of the Spirit, in three volumes, in which he undertakes to show that all the fixed stars are so many mansions in the house of the Father, and each star, or a collection of stars, with its inhabitants are kingdoms, which would be committed to the authority and rule of true christians after death. Had De Marsay presented these views as a beautiful hypothesis, and not as a divinely authorized truth, the subject might be worthy of reflection. In all other respects he agreed perfectly with the principles of the mystics.

Rock, attended with a retinue of his followers, paid this distinguished man a visit. Multitudes flocked to the house of De Marsay, from all the surrounding neighbourhood. But De Marsay understood the nature of the thing much better than any of them, and informed some of the people that Rock's preaching was in itself excellent and edifying, but that they might depend on it there was nothing supernatural in the matter, and on that account he judged it highly improper that honest people should be deceived by the false spirit under which Rock spoke: he further stated that he himself would convince them of the truth. Every one had his attention highly excited, and felt an extreme anxiety for the result. Soon he perceived the approach of the paroxysm. The people were all assembled in a large hall, where Rock and his scribes were sitting: De Marsay took a seat near him, and just as he was in the midst of his discourse, took up a pail of water that he had in readiness, and threw it over him. Rock, struck with surprise and astonishment, came to himself, and from that time

onward he had no more paroxysms, and discontinued his preaching. De Marsay then remonstrated with Rock and his followers, and showed them in a convincing manner that the Spirit of God could not be quenched by a pail of water, and at the same time urged it upon them as a duty to employ regular and rational means for the attainment of divine knowledge. Rock received the admonition kindly, returned home, and continued in future his exhortations in a state of consciousness. He occasionally visited his disciples, some of whom altogether denied the truth of the preceding affair, while others took it ill of De Marsay, that he should have treated Rock in that manner.

By means of these various characters, a universal excitement was produced among the lower orders of society in Germany. There were multitudes who clearly saw that their common course of life would not conduct them to eternal happiness, and who justly deemed an entire renovation of heart essential to the character of a true christian; but every one endeavoured to pursue the path pointed out by some distinguished and popular leader. These serious minded persons naturally became the followers of each leader in his particular sphere of influence, and they in turn became the leaders of others. Although they generally hit upon the doctrines of repentance and the new birth, which it was almost impossible they should not do, still it must be acknowledged, that a vast degree of light, religious fervor and enthusiasm, was diffused through the nation.

This universal religious excitement in Germany, never once attracted the attention of the learned and the talented. It was not even suspected that such interesting appearances in society, could be rendered subservient to the illustration of the history of man. Some of the most enlightened pietists, augured great changes in the moral and religious state of the world. The Revelation of St. John was read with deep interest, and there was a general expectation that the happy millennial years were in their dawn. In truth some of them went so far that they committed many ridiculous and extravagant errors, and others were guilty of most deplorable aberrations, as will be noticed in the sequel. The history of those times may be learned from their hymns, in which scarce any thing is heard but of the church of Philadelphia, the seven golden candle-

sticks, and the like comparisons taken from the sacred hieroglyphics.

While a part of the nation was thus actuated by the spirit of enthusiasm, another part was slumbering in the spirit of form, and in strict cold orthodoxy, or were practical infidels without any principles of religious belief. The following is perhaps an exact portrait of the times in miniature. Two opposing powers operated still in Germany to produce the most violent excitement, if that effect be not produced already. On the one side activity and zeal were arrayed in favour of religion, and on the other activity and zeal against it. To both sides the Lubnitzian, Wolfian philosophy prepared the way, the highly dangerous, or highly useful element of which is, That man must believe nothing but what is shown to be certainly true by reason and experience. This principle according to the light in which it is viewed, opens a safe and easy path for the sceptic into the regions of confusion and folly; and to the well meaning christian, who follows the Bible as the only sure directory in his religious inquiries, it affords the best and most excellent means of distinguishing the pure, clear, simple light of truth, from the false lights of delusion and error, and hence the application of my motto, "Moderation the path of safety." In this respect the present century is better informed than the fifteenth, but still there appears an imperious necessity for the labours of a second Luther; and if indeed such a man should appear in the course of Providence, it is to be feared, that he would be again compelled to light his torch once more from the fires of heaven; for the great world now looks upon religion, as a subject fit only for ridicule, while it feels itself sound and good at heart.



## CHAPTER II.

THE NEW APOSTLE—SELF-CONFIDENCE DECEIVED—THE  
DELUDED ONES.

A FEW leagues from Berlinberg commences the duchy of Leisenberg. Near the boundary within a range of lofty mountains, a valley winds toward the east through a large forest which stretches far into the distance, affording a peaceful retreat to the wild deer and the coal-burner. At the upper end of the valley lies a small village by the name of Ruhlheim, whose good and upright inhabitants, remote alike from the government and its officers, experience less insolence and oppression, than fall to the lot of their more distant neighbours. Their pastor lives a few miles from the village, and his appearance among his parishioners is bailed with as much joy as the return of a long-absent prince to his capital. The chief forester resides among them as the most important personage of the place, and his lady presides over the etiquette of the village with the same air of dignity as the mistress of a palace; and indeed her husband, the chief forester, may exercise almost sovereign power, if he had sufficient intelligence to employ it. Here dwelt at the commencement of the last century, an aged farmer by the name of Hans Theobald. His house stood about a stone's cast from the village, near the silver source of a brook whose bright sparkling waters irrigated the meadows that skirted the village. In political matters he was conscientiously a separatist; he and his good wife never troubled themselves about the affairs of the village; they remained quietly at home, and suffered the wide world to take its own course. Friendly and obliging to every one, and making confidants of nobody, they avoided all those petty vexations which sometimes disturb the peace of a village as much as a city. They sent their children uninterruptedly to school, and every Sunday morning, Hans travelled with his whole family to church. In the afternoon he usually read with uncovered head, a sermon from Dr. Conrad Mell's family sermons, entitled *Zion's doctrines*

*and wonders*, after which he and his wife read a chapter in the large family Bible, and on summer evenings when the weather was fine, they took a walk over the farm, and then returned to make their simple repast on brown bread and broth.

This comprises the entire biography of Hans Theobald and his good wife, until death. He gave to Cæsar the things that are Cæsar's, and to God the things that are God's, and never troubled himself about any thing farther. With his ordinary income, and his penny of need in his large chest, he never wasted a thought on riches. He had five children, sons and daughters, the eldest of whom was a son, a handsome, respectable young man, whom we may well suppose from the character of his parents, was well brought up according to their own simple mode of family discipline. According to a then prevalent custom, the homestead, appendages and use of the lands, always belonged to the eldest son. His name was Diedrich, and was just four and twenty years old, when the pious Hochman first came into the neighbourhood. His parents would have been highly gratified to see him settled in life, but at that time he felt no disposition to change his condition.

On a certain sabbath as Hans went with his wife and children to church at Hochborn, the whole village was full of excitement about a new apostle, whom it was said God had sent to wake up the slothful and slumbering people, to repentance and true religion. It was a subject of general consternation, and one looked at another with a sort of alarm, nor did they much err in their opinion that this new apostle, Hochman, was no man, but an angel from heaven, especially as the darkest calumny was never able to discover the least reproach in his character. Multitudes had already flocked to the town where he preached to hear him, and every one waited with a sort of undefined terror to hear what report they would bring back.

Hans listened to all with the utmost attention, but he was so calm and so much at peace with himself, that he wondered a great deal at their excitement; in other respects it made no impression on him. While they were in the public house engaged in their earnest conversation, he calmly took his short pipe from his mouth, and in a long drawn bass voice, said: "They have Moses and the prophets, if they will not hear them, they would not be per-

sued though an angel from heaven came to preach to them." At this expression every one stared at him with a sort of contempt, and set him down at once as a weak superannuated old man. On his son Diedrich however, the conversation made quite a different impression; he felt deeply, if God had commissioned and sent a man of this character, he was under solemn obligation to hear him. On the next Saturday he desired permission of his father to go the following sabbath to hear him preach. Hans shook his head and said, "You have that precious treasure of God's word in the house, if the new apostle preaches any thing different from that he is a deceiver, and if he says just the same, there is no need of hearing him, you can read it yourself." "According to that principle, father," replied Diedrich, "we have no need of a pastor." "Yes, indeed," returned the old man, "say rather that if we have a regular pastor, we have no need of a new apostle—still you can go, as you seem to have only a half head-piece; it may not injure young people to see now and then something new." Diedrich was much rejoiced that his father had given him his permission. He rose about four o'clock on sabbath morning, and set out for the place. In the village he met a young man from the same town, whose name was Kopp, a joiner by trade. He was a quiet, orderly young man, who had neither father nor mother, and was at board with an elder brother, pursuing his trade. The two young men cordially saluted each other, and soon discovered that curiosity had led them both the same way. After travelling about four leagues, they arrived at the town where Hochman resided. They found the village full of strangers, and the house in which he lodged literally pressed full of people. Theobald and Kopp were much struck when they saw such multitudes of people, and still more so, when they saw occasionally a very grave and venerable person looking from the window, who they were informed by the bystanders, was one of Hochman's disciples. All the people were standing about in groups, talking themselves so full of devotion and enthusiasm, that it was no wonder the preaching of Hochman produced a powerful impression on minds so highly excited. Nor was he by any means negligent in improving the occasion to the best advantage. He was in reality a man of unaffected humility. He often lamented that God had called him to

this peculiar work of the ministry, but because he viewed his call as a divine indication of his duty, he considered it a great sin to disobey it. In order to give no cause of offence to the laws, he never preached during the stated hours of public worship, but always on sabbath afternoons, when there was no service in the church.

Theobald and Kopp went with some of the people into the yard back of the house, where casting their eyes up at the window, they endeavoured to catch a glimpse of the new prophet. A fine looking man having for some time observed their anxious looks, came to the window, and asked them in a very friendly tone, where they were from. They answered from Ruhlheim.

"Have you come here to hear Hochman?"

"We have, sir."

"Do you wish very much to see him?"

"Yes sir, we are quite anxious to see him."

At this the tears came into the man's eyes. He was clad in a brown coat and white waistcoat, and had a very becoming brown wig on his head. The young men were highly pleased with his appearance, his countenance indeed made quite a deep impression on them.

He continued, "My young friends, Hochman is a man who has nothing good in himself, who is fit only to be the outscouring of men, but God can ordain praise out of the mouths of babes and sucklings, and even things that are not, and things that are despised, he can employ as instruments in promoting his glory. But why do you desire so much to see Hochman?"

"We wish to see him, because we should like to know how a man appears whom God hath sent forth as an apostle and prophet."

"Hochman is no apostle and no prophet, and you must not think so on any account. An apostle is one who teaches a new religion, and a prophet is one who predicts future events, neither of which does Hochman. He is nothing more than a servant of God, who announces the truth to the people, and who is under obligation to awaken them to duty, because the regular teachers and preachers are, for the most part asleep, neglecting their flocks."

"Still we think that Hochman must be a singular and extraordinary man, and we should like very much to see him."

"Only have patience, and go over the way to the house of widow Bergers, Hochman will preach there this afternoon in a large upper room; say nothing to any one, and then you may be near at hand."

Diedrich and Kopp did as they were directed, and were much flattered that they alone of all the people present, had had the good fortune to be noticed by one of Hochman's followers. They inquired for the house, were admitted, and kept themselves retired till the hour of worship.

In the afternoon about two o'clock, Hochman came accompanied with a throng of people. The two young men laboured to be the first up the stairs into the hall; soon it was full, and Hochman took his station near a window not far from the young Ruhlheimers; he smiled towards them, and they then saw it was Hochman himself, who had conversed with them in the morning. Now Hochman commenced worship—he raised up his right hand, and with a grave and solemn countenance, exclaimed in a deep penetrating, but mild and pleasant voice: "Silent! silent! people of the Lord; where his word is published, *he* is present; God is present; let all bow before his majesty, for to every impure thought he is a consuming fire, thus saith the Lord, &c."

If the regular clergy could only unite the vigour, the manner, the fire, and especially the voice and gestures of Hochman, with their own knowledge of the world and superior education, what might they not under God affect for the salvation of men? It is however seldom the case; Hochman in fact was a genius in eloquence. Kopp has often described to me the scenes of that remarkable afternoon; he told me (we must take the words in his own meaning,) that Hochman seemed to be so deeply penetrated by a divine influence, that many believed that his words issued from his mouth in streams of fire. The people rent their clothes, and in the utmost anguish, with tears and lamentations, cried out: "Lord God, what shall we do to be saved?"

Theobald and Kopp, surveyed the scene with tearful eyes, and with sighing. In sorrowful tones they said one to another, "what words! what power!" Hochman spoke full two hours, and no one thought the sermon too long; not a foot moved, nor the slightest motion was perceptible the whole time. He concluded with a short prayer, and

retired to his private chamber. Our two Ruhlheimers wended their way homeward. Kopp was so overcome that he wept the whole way, falling repeatedly on his knees, and raising his hands to heaven, he would say, "Can we be saved? It cannot be—we are lost, lost forever!" Theobald kept quiet, though his eyes were constantly filled with tears. When he arrived at home, he informed his father of all that he had seen and heard, and all with so much fervour, that Hans could not well understand how such things could be; he shook his head, and raising his hand several times, said: "I do not quite understand all this; it cannot be possible that I am wrong." In the meantime he laid up the matter in his mind, and said no more about it. Theobald and Kopp met together every evening, and sometimes sat up whole nights to revive and refresh each other's minds with what they had heard at the meeting. They subsequently became still and retired, separated themselves from their common companions, and continued in the meantime to labour faithfully and diligently in their accustomed callings. Hochman gradually advanced nearer, and the good pastor of Hochborn, though he did not attempt to refute his sentiments, began to thunder forth the terrors of excommunication, a course which proved the direct means of preaching away his own members into Hochman's society. Had he meekly and mildly, taught and exemplified the practical truths of religion himself, there would have been no occasion for his people to follow an irregular ministry. But as it was, his own members charged him with envy, and it is probable they were not much mistaken in their judgment.

Theobald and Kopp enjoyed frequent opportunities of hearing Hochman, and were favoured with several personal interviews. He lent them various mystical books, and as Kopp was the master of his own time, he carefully read them, and this inspired Theobald with the desire to read them also. In a word, both became in a short time thoroughgoing mystics, and because their pastor preached continually against the new doctrine, without offering a refutation, or substituting something better in its place, they grew by degrees into strict separatists.

Not long after Hochman retired to Swartzenau, a small town about four miles from Ruhlheim, this gave Theobald and Kopp the opportunity of hearing him at least once a

fortnight, by which means they became more convinced and confirmed in his principles. Old Hans had frequent encounters with his son, but as he knew not how to refute his arguments, and his son was diligent in his business, living perhaps even a better life than formerly, he gave up the matter and suffered him to take his own course.

One fine summer morning as Kopp and Theobald were travelling towards Swartzenau, joyfully wending their way along the beautiful valley, and earnestly engaged in conversation on the happiness of heaven, the subject took such powerful hold of the feelings of Theobald, who was walking before, that he suddenly turned round, and with smiles of pleasure beaming on his countenance, he said, "Brother Kopp, I have just formed a resolution with myself never to marry. I wish to serve God without distraction, and you know that the most pious persons of whom our books speak, were all unmarried persons; as for myself, I desire no greater happiness, than to live alone with you in some wild desert." "Brother," returned Kopp, "you should not altogether abjure marriage, as you know not whether you have sufficient strength to resist the strong impulse of nature." "Brother Kopp, I am here willing to take a vow before God, that I will never marry, no never, in my whole life not." "Oh brother, do not talk so, what necessity is there for it? Only commit yourself to divine direction; God will teach you that you cannot do any thing without his aid."

"Hear me, brother; on this very point a christian ought to show himself a christian, by conquering his common propensities—if I am unable to do so, I am certainly unworthy to be called a follower of Christ."

"Very well, you will see hereafter whether you will be able to keep your vow or not."

Engaged in conversation of this kind, they leisurely made their way to Swartzenau. They went directly to the residence of Hochman, where a variety of persons of all classes were assembled, engaged in familiar and animated conversation, and all so completely overflowing with devotional feeling, that life and joy sparkled in every countenance. Hochman welcomed the two young men with his accustomed mildness and affability; he presented his hand, called them brother, and all the present nobles and commoners did the same. Among the former was a

young lady, a Miss Van Wirthen, who to a fine form and handsome countenance, united a mild and virtuous character, but in other respects was somewhat too susceptible. She shook hands with Theobald, and in an agreeable and pleasant manner, called him brother. This went directly to his feelings; to be called brother by a person of her standing, was something more than he expected. Turning to Kopp with unaffected sensibility, he said: "See brother, the effects of true godliness, it makes all alike—who can that young lady be?" "That I presume we shall see presently," returned Kopp. They then sat down and listened to the conversation. After awhile, the young lady came and seated herself near Theobald, and entered into a friendly conversation with him. She inquired how long it was since he had been awakened, and what was the present state of his spiritual exercises. Theobald related to her the history of his religious experience, and then inquired concerning her own. She frankly disclosed her state of mind, when to their mutual surprise, they found that their experience in most respects was entirely alike: it appeared that God had led them both in the same path, and on that account it seemed to them that they were both spiritually related to each other. They then conversed somewhat farther on the subject of spiritual relationship, its sublime and elevated nature, and how immensely it transcended all earthly affections. With deep inward emotion they both agreed that if the world with its natural affinities were overcome, so as to be put as it were beneath our feet, an everlasting relationship would arise, that would be maintained and perpetuated, by continual intercourse and correspondence.

Let none of my readers hence infer that any thing of a reprehensible nature, was committed in these religious meetings; those who prefer such charges are well aware that they utter a public slander, when they make them. But whether evils did not subsequently appear, is quite another question. Suffice it to say, that not a person present suspected the least harm, nor had they any reason to suspect any; but an intelligent observer of human nature, would have kept his eyes upon them, and separated them in season. There happened however to be no such person present. In the evening they parted from each other with regret, and I may indeed say with a sort of sadness, and



neither of them ever dreamed, that the cause was a deep hidden, secret partiality; by no means. All of which they were conscious was a similarity of religious experience, an agreement in their views and exercises. Brotherly love, and those words of peculiar and expressive import, brother and sister, concealed beneath them the secret charm. To the words themselves Theobald attached no particular significance; in his eyes she was nothing more than a spiritual sister. On the road home, he conversed with Kopp on no other subject but spiritual affinity, and of the young lady, his sister. He extolled her to the skies, expressing the belief, that in his estimation she was the holiest person in the world. Kopp had of course, nothing to object to the declaration; she had pleased him, but not better than many others.

In the meantime Theobald's peace had flown thither; he lay on the rack of impatience during the whole week, each day of which to him seemed as long as so many months. He examined himself to know how it could be that he was all at once so sad and unhappy, though he always found that at the recollection of his conversation with his spiritual sister, his spirits revived, and his mind was immediately filled with peace and enjoyment. He therefore longed most inordinately for the privilege of another interview. The next sabbath, he was unexpectedly detained from the meeting at Swartzenau, though he still hoped to receive some intelligence from the place. In the evening, a neighbour, from an adjoining village, who had been there, brought him a letter; he hastily opened it, and found to his unspeakable satisfaction, that it was from his spiritual sister.

My dear readers, I profess to write in the fear of God. I am deeply sensible of the pernicious effects of ridicule in things sacred, even when arising from inconsistencies in religion. We do not despise a diadem, because it happened to be worn by an ape, nor would we treat the ape as if he were the king. Vice and virtue, do not come within the province of ridicule. Improperities only are ridiculous, and to them only should ridicule be applied. By rendering what is criminal the object of ridicule, you diminish its guilt. That which alike dishonours God, and degrades and afflicts humanity, can never be laughable. To render virtue ridiculous, is diabolical. But ought we not to ridi-

cule hypocrisy and the affectation of virtue? I answer no. The reality will ever be associated with the appearance, and the one be made to suffer for the other. These reasons induce me to withhold the letter. The style, it is true, is scriptural, but the contents are insipid and silly, and I would not like to render misapplied quotations of scripture ridiculous. Why, it may then be asked, did you write your book? My object I will explain in a few words; in my own opinion there is a necessity for it; the present time is so fertile in religious delusion and extravagance; so many persons and families are rendered wretched by its means, and our blessed religion, like the holy land through the evil report of the spies, is made to bear so heavy a burthen of unjust reproach, that it seems imperiously necessary a line of just discrimination should be drawn between genuine experimental piety and mere religious phrensy.

Theobald read the letter from Miss Van Wirthen, and found it as highly adapted to his spiritual edification, as the writings of Madame Guyon. He ran in haste to his friend Kopp, and read him the letter. Kopp thought it a good letter, but not quite so extraordinary as Theobald imagined it to be. Almost any one with a slight knowledge of human nature, or a small degree of discernment, would in a moment have given a right interpretation of the matter. It required but a small degree of penetration to understand the motives that dictated it. The great majority of this class of people however, seldom entertain suspicions of any thing unusual; even their most sagacious minds stumble here. Because they ascribe every good and virtuous exercise, to the immediate operation of divine grace on the heart, they are entirely averse to attribute any of their affections to an inferior source. On this account frequent marriages, and those of the most unhappy character take place among them; marriages fraught alike with dishonour to religion, and ruin to domestic tranquillity. I have therefore regarded it a duty, to present by living examples, an instructive lesson of admonition to the young and inexperienced.

Kopp himself sincerely believed that the uncommon similarity of their religious experience, was the real cause of that high enjoyment, which his friend had found in perusing the letter. He neither censured nor admonished

him; he only explained his own views of her meaning, and thereby helped to confirm him in the course he had taken. The young lady desired him if possible to be at Swartzburg the next sabbath, giving as a reason that all she had heard from him was so important and edifying, that she believed no one could better counsel her with respect to her religious experience than himself; and so thought Theobald. He therefore considered it his imperious duty to have frequent and unreserved intercourse with her, in order as he supposed, both might be advanced in spirituality. Had these unsuspecting persons possessed only a small grain of experience, or had they practically understood the following lines from one of the hymns of the pious Arnold, they might easily have extinguished the first spark of the flame, avoided that distress and trouble, into which they unwillingly flung themselves, and saved the cause of religion, from a mass of ridicule, contempt and scorn.

Seize firm the branching roots of sin,  
That strike beneath the sight,  
And hide in darkness deep within  
In spite of heavenly light.

Emotions strong of love divine,  
May turn to lust and pride,  
Where God's pure spirit does not shine  
And all the feelings guide.

## CHAPTER III.

## FEELING PROOF AGAINST REASON—THE BARRS—THE RESULT.

Kopp and Theobald travelled the next sabbath to Swartzenau. In the meantime, the young lady had procured a private house that she might meet him, and disclose the state of her mind with more freedom. Theobald found this arrangement quite acceptable; he proceeded to the house forthwith, where they conversed that day for several hours. Their views and feelings were now drawn together in still stronger attraction, so that in the evening they found the act of separation more difficult than they imagined. As a fortnight had now become too long a time to be absent from each other, they appointed the following sabbath for the time of their next meeting. Now for the first time, Theobald walked the whole way with his companion without speaking. Kopp made repeated attempts to draw him into conversation, by inquiries respecting the subject of his interview with his new friend, but he was not able to draw any thing from him of importance. It appeared from what he could gather, that they had conversed more about the blessed union of the perfect in the future world, than of their own spiritual experience. Theobald began to perceive something like the first desire springing up in his bosom, to make the young lady his wife; but when he honestly inquired of his own heart for a reason, instead of uttering the truth, it imposed on him by giving out, that the only reason, was improvement in the knowledge and practice of piety. One can scarcely believe it, and yet it is true; how often does that serpent of deceit lead us astray by its ten thousand intricate and untraceable windings. We think we know it, but we know it as we do the labyrinthian intricacies of the Japanese cabinet. Still it must be confessed that this is too much the case with many of our wise religious teachers; they think that what they know, they know with certainty, and yet they do *not* know that their reasonings

are often as great impostors as the deceitful hearts of others.

In the meantime, Theobald carefully avoided discovering the result of his reflections to his friend, not from shame certainly, for who would be ashamed of a good cause; but from fear that Kopp might be not able to penetrate so deeply into his reasons as himself, and that he might possibly be led to ascribe his motives to an inferior cause. For these reasons he judged it prudent to maintain silence on the subject, nor did he, for the same reason, mention it to his worthy father. He kept every thing as still as possible. During the whole week he experienced a most painful conflict in his bosom. His better judgment would occasionally utter its stern decisions, proclaiming the folly and absurdity of his course, and then it would paint in vivid colours before his eyes, the extreme infatuation of a poor, ignorant farmer boy, aspiring so high, as to indulge the hope of marrying a nobleman's daughter, a wealthy and intelligent young lady; and then too, the startling thought would rouse him to his senses for a moment, what if her brother who inherited the manor, though a man of professed piety, and a member of Hochman's society, should be so highly incensed, as to put a ball through his head. In fine, his unbiassed understanding would frequently ask him, what he intended to do with a lady of her character and standing, in the poor and mean abode of his father. Powerful as these considerations were, there was one principle more powerful than all combined, which instantly expelled all fluctuation and doubt. *That the understanding must be held in subjection to the obedience of faith.* This principle Theobald as firmly believed, as he believed in his own existence; still his apprehensions for the future, and the answer to that difficult question, what he intended to do with the young lady? put his mind on the rack for the whole week. The next Sunday found him again at Swartzenau, where he found the young lady in the same house in which he had last conversed with her, and where he spent another sabbath in the same instructive conversation. Now the minds of both were labouring to express with the lips, what they could no longer conceal from their hearts, nor were they long in coming to an understanding, as much desired on one side as the other. *Nobility in the estimation of the noble young lady, was*

nothing more than sinful pride, which a sincere christian was under obligation to overcome; she therefore considered it her incumbent duty to marry a man in the common walks of life. Theobald readily assented to the truth of the principle, and endeavoured himself to set it in the clearest light. She considered it her duty to employ her fortune in works of pure benevolence, and by that means contribute an additional amount of happiness to Theobald. This view of the subject seemed to him a clear matter of duty, the undoubted effect of superior and exalted piety. They therefore agreed at once to promise marriage. They accordingly fell on their knees, and fervently implored the divine blessing on what they had done, sincerely believing it not only a duty, but as something truly right and acceptable to God. As it was their professed object to promote their mutual advancement in piety, and religious enjoyment, they concluded that it was henceforth their sacred duty, to devote themselves to an extraordinary course of religious training; and as they enjoyed so high a degree of mental and spiritual unity, they deemed it likewise their duty to employ their utmost endeavours to advance it still higher, that they might thereby insure the highest temporal and spiritual felicity. These were the delightful visions that flitted before the glowing imagination of the simple-minded and inexperienced youth; and happy would it be if there were not thousands who find themselves in similar circumstances.

In the next place it was necessary to concert a plan for the successful execution of their fond purpose. The young lady proposed at once to lay aside her fine clothing, and ever after to clothe herself according to the rank and condition of her husband. She resolved to abandon her nobility altogether, and to accustom herself, like an ordinary country girl, to the homely fare, and to the hard labour of husbandry. They concluded to meet at Swartzenau the next sabbath, when they intended to bring all their fond imaginings into reality. During the week she purposed to prepare her clothing, and to dispose of her jewelry to a jew, with the avails of which she intended to leave home with Theobald. He on his part was to provide some place of concealment, where they might secrete themselves in safety, until her brother's anger should be pacified, and the way be prepared for her to accompany Theobald to the

house of his father. Thus were all things arranged and concluded, and now before parting, they both kneeled down, and with many tears and much earnest supplication, besought the approbation and blessing of God, on their contemplated union. No one in the world could be more firmly persuaded of the divine favour, than were these two ingenuous youth. They both now retired to their homes—that the young lady never intimated the affair to her brother is self-evident; as it respected Theobald, he never entertained the least suspicion, that any one could charge him with disingenuousness, though he never uttered a syllable respecting his intentions either to his friend Kopp, or to his venerable parents. He satisfied his conscience with that accommodating doctrine, which he had once heard from Hochman.—*That if a person doubts respecting the propriety of a certain course of conduct, whether it be agreeable to the will of God, or best on the whole; and reason and revelation afford no satisfactory solution of the question, he must not act at all, but remain in a state of quiet until his duty be discovered.* Hence he concluded to reveal his intentions to no one.

The week over, both diligently prepared themselves for the important step to be taken. Theobald knew of a pious clergyman in a retired village in Hesse, whom he considered the most befitting person to entrust with the important secret. He supposed, without the least misgiving, that the good pastor would see at once into the propriety of the matter, and agree with them in the belief that it was the will of God they should marry. He never anticipated the slightest objection. His determination was therefore fixed to have the ceremony performed by him, and then to remain in the place for a short time, until the storm had blown over.

The next sabbath, Kopp accompanied him to Swartzenau as usual. By the way he began to speak of the young lady. "How is it, brother, that you have nothing of late to say about Amelia? do you not stand on as good terms with her as formerly?" "O yes, just as good, but the last time I saw her we did not talk of any thing special, but our own experience, and of that I am not able to tell you more than you know already." When they arrived at Swartzenau, Amelia was there at the appointed hour. Her peasant's dress she had hidden in an out-house,

whither she intended to repair in the afternoon, and he was to follow. After getting every thing in readiness, they set out for Tolberg. Theobald proposed to hire a horse, that the journey might be expedited with less fatigue. Every thing succeeded agreeably to their wishes, and at dusk in the evening they arrived at Tolberg, where they put up with a respectable farmer, to whom Theobald confided the secret, under the earnest injunction of keeping it entirely to himself. The honest man was not exactly pleased with the affair, though from timidity, and a distrust of his own judgment, he kept every thing close. He granted them a retreat in his house; Theobald occupying a chamber with the farmer's sons, and Amelia another with his daughters. The next morning, Theobald went to see pastor Rheins on the subject; to explain the matter, and to employ him to perform the ceremony. I know not how it was, that as the young man proceeded on his way, his heart smote him; he was assured that it was the will of God he should marry the young lady; he was conscious of no wrong in the matter, and yet he felt a secret something within, that seemed to raise up objections, mingled with violent upbraidings. He attributed his feelings to the fear of man, and laboured to overcome it, but I regard it as the strong internal voice of right, the convictions of conscience, uttering its faithful monitions in rebuke of the error of his course. Still he went onward, and stated to the worthy pastor frankly, and without hesitation, the actual truth. The pastor after listening patiently to his story, proposed to his consideration the following comparison. "If a beggar were to solicit the hand of your sister, and she were to give her consent, and resolve to go with him in rags from door to door through the streets, on a tour of beggary, though both declared they were perfectly convinced, it was the will of God that they should marry, would your parents be disposed to credit the declaration, and would you yourself give your consent without opposition?" "By no means," answered Theobald. "But if they were both to elope without the knowledge of the family and friends, would you not have reason to be most sorely grieved and afflicted with her conduct?"

"Yes indeed, but we must all submit to the will of God, if it did actually happen, and we know it would not have happened at all, if it were not his will."



"That is very true, God permits a great amount of evil in the world, but if we commit evil on that account, it does not hence follow, that the evil is pleasing to God, or less criminal. The case which I have presented, I deem applicable in every point of view to yourself, and the baron's sister. God has also admitted the existence of various distinctions in society, and those distinctions as the world is now constituted, appear to be highly necessary, but on the supposition they were not so, or that they were even unnecessary and disadvantageous, still a course of conduct which produces offence without a necessity, or when the result is likely to be attended with more evil than good, is not only sinful, but highly deserving rebuke. Reflect on the subject a moment; there are innumerable young women of your own condition in life, who, would certainly promote your spiritual welfare as well as this person, and undoubtedly take care of your household much better. So with respect to the case of the young lady, there are many young lords who might be made happy, and might make her happy; and in each case it would be agreeable to the will of God, which your irregular conduct now tends to prevent. It seems to me, that in all this you cannot help perceiving you are committing a great and grievous wrong."

"My dear sir, we are both perfectly assured that it is the will of God we should marry; all we desire is to go according to his will, and to trouble ourselves no farther about consequences. Things at first often appear undesirable and inconsistent, which we find God in the end directs to most wise and holy results."

"You here present me with two reasons, which I feel bound to notice; first you say, that you are perfectly assured of the will of God in the matter. How can you know this?"

"We know it by the following evidence—because our hearts at one and the same time, were inwardly and powerfully drawn together; because we were at the same instant of time, perfectly of the same mind; and because we feel a deep inward conviction, that we were purposely created for each other: and again, because the spirit has given us a heartfelt testimony that we should marry."

"My friend, allow me to say here, that on this point you pietists are guilty of a most dreadful error. You are continually prying into the exercises of your minds, and when you discover a particular inclination, that does not contra-

dict the word of God outright, you immediately take it as an impulse from the spirit of God. You depend much on the teachings of Hochman, and he is indeed an excellent man. I have nothing to say against his character, but I am confident that he would utterly disapprove of your present conduct. Are you aware what he says on the subject? He says: '*If any one affirms that he feels an inward impression, and desires to know, whether it be from the spirit or not, let him examine that impression, and if he finds it directly opposed to his natural desires and lusts, he may safely conclude that it is from God; but if it falls in with, and gratifies them, he may rest assured that it springs entirely from his own corrupt nature.*' This principle I find to be generally true. Our natural desires and lusts, commonly render us unhappy; if we resist them, we are far more likely to go safely, than when we indulge them."

"That cannot always be true, pastor Rheins, for sometimes we feel a strong desire to do good, and a high feeling of delight in it, which we should do wrong to resist."

"That is true, try yourself then on your own principle, and see whether your desire in the present case, is really a desire to do good? You desire to obtain the hand of a wealthy and handsome young lady, and that against the consent and knowledge of her family, and in violation of the established usages of society. Need I inquire if that is a benevolent motive. You fancy indeed that you will render her happy, and she will render you happy by the act; but admitting what seems to be highly questionable, another important question arises, whether you can consider yourself justifiable, in an attempt to promote your own happiness, by offending the feelings of others?"

"But why are they offended? Certainly if a christian must always turn aside from duty out of regard to the feelings of others, what a mass of good must be left unaccomplished."

"If people are offended without cause, which is by no means the case in the present instance, still a christian is under obligation so to conduct himself in the world, that he may not give offence without necessity. If he cannot effect some important good for the divine honour, or if he be not compelled to forego some necessary usefulness, he ought rather to refrain from acting than to give offence. Wo unto him, by whom the offence cometh. Whether

your marriage will produce as much good as you imagine, is still a question, and upon this question depends another, whether you will not give greater offence than you are aware, by causing a scoffing world to revile religion on your account, and to say, behold the fruits of your religious meetings; and they will not be wholly wrong in their judgment. You say too, that an act which sometimes appears undesirable and wrong, God may in the end direct to wise and important purposes, and therefore, you reason it ought to be done. Upon this principle many persons besides yourself, place much dependence, and thereby commit exceeding wrong. If God directs the wickedness of men to the accomplishment of his own wise and holy designs, it does not hence follow that we may do evil that good may come. If a good man does what is in itself undesirable, though not contrary to the will of God, it is commonly made evident by providential circumstances that he could not do otherwise. He acts contrary to his own will in the case; but a real christian never does willingly what he knows to be undesirable or wrong. Allow me to present you with a case which happened in the course of my own experience, as an illustration of my meaning; I once received a note from a wealthy countess, informing me that she designed to make me a visit for the sake of conferring with me on a subject of great importance. The day and the hour were both appointed, when she was to be present, and every thing was duly arranged on my part—but behold how the matter resulted. Just at the hour when I was awaiting her arrival, a parishioner came running in breathless haste, and informed me that his wife was lying on the verge of eternity, and wished me to visit her before her death. This circumstance you must allow was very unseasonable, especially as I knew the result of the visit of the countess would be advantageous to myself. I tried to defer the application until after the visit, but it would not do. I must go immediately, if I expected to see his wife alive. Now I could not conscientiously neglect a person in this condition, and yet to violate my engagement, seemed extremely undesirable. I went, though I confess with reluctance—but now see how the matter was directed in the course of Providence. Just as I was crossing a public road, a coach drove along; it *was the countess herself* who had taken another direction.

She beckoned to me from the window, and informed me that she had been obliged by an unavoidable occurrence to travel that way, and lamented that she was not able to visit me according to her agreement. I then related to her what had occurred to myself, when we both joined in admiration of the peculiar Providence that controlled us both, in directing us the same way, and causing us to meet at the same moment. We were there enabled to effect all that we intended by our visit. I gave her the necessary information she desired, and she fulfilled her obligation to me. Now here was an event which at first seemed very undesirable, that God in the end conducted to a happy result. But he who intentionally does what he knows is undesirable, for the sake of the good which he expects to accomplish by it, will see to his sorrow how it will terminate."

"I hope you will not be offended, pastor Rheins, if I tell you, that all you say appears to me like mere reasoning, and reason you know is always opposed to faith and the will of God. We must hold our reason in submission to faith, for he who follows his reason will certainly be deceived."

"Have you then learned that convenient doctrine likewise. This is a dreadful and most pernicious principle, and yet many good and excellent men embrace it. Tell me then in the name of consistency and truth, what you ought to follow, if not your reason? What principle in the constitution of your nature can you follow, if not that?"

"Why sir, we ought to follow the word of God."

"True, but in what way can you satisfy yourself, that your conduct is agreeable to the word of God?"

"I examine myself to see whether my conduct is approved or forbidden by it."

"And in what way do you make that examination?"

"That I cannot describe, I am not learned enough."

"Then I will inform you, you compare your will with the will of God, and if you find that your will agrees with his, you believe it to be right, and then act accordingly? Is it not so?"

"Yes, certainly."

"Are the irrational animals able to do this?"

"No, how can they?"

"But why not?"

"Because—yes, now I perceive it, because they have no reason."

"You are correct; therefore be grateful to God, that you are endowed with that precious gift, and be entreated to use it accordingly."

"Ah, but I did not mean so; I meant that reason always wants to be master in religion, and as it is naturally blind it cannot see them aright; for it is said, the natural man receiveth not the things of the spirit."

"Very true; if reason attempts to comprehend what is in its own nature incomprehensible, or if it have not the necessary means of comprehending them, we must still believe them, not however because they contradict, but because they surpass reason. But those things that relate to christian practice, all lie within the province of reason; for example, what is the reason you desire to marry the young lady?"

"That I have told you already; because we have been created for each other, and because it is the will of God we should marry."

"But how can you know this but by your reason? In your judgment a marriage under these circumstances is highly reasonable, is it not?"

"Most certainly it is."

"I have now endeavoured to show you that your conduct is very unreasonable. I will now endeavour to show you that it is also unscriptural. Only read 1 Pet. ii. 13, where it is said, 'submit yourself to every ordinance of man, for the Lord's sake.' Now it is an ordinance of man that there should be high and low conditions in the world. It is an ordinance of man that children should not marry against the will of their parents, when their parents do not employ unjustifiable means to prevent their welfare, and of this children are not to be their own judges, but those whom God has appointed their protector and guardian—the government. If therefore any person will marry out of his condition, and in contrariety to the knowledge and consent of his protector and guardian, and even against the express prohibition of the Scriptures, what would you say? Would you call this also reasoning against the obedience of faith?"

"Pastor Rheins, you know I am not learned, and I cannot dispute with you. I have an inward witness, I must

hold to that; I have committed myself to the guidance of the spirit, and intend to follow his direction without reserve."

"I am well aware that neither persuasion, nor admonition, have much influence with those of your sentiments—but I have now discharged my duty, and have nothing more to say."

"Then you will not marry us?"

"No, I dare not; a clergyman is not authorized to marry any one without a regular permission from the government, and I cannot do what I conscientiously believe to be in direct opposition to the will of God."

Theobald left the house of the pastor, but certainly not so peaceful in conscience as he came. His heart smote him now more than ever, still he succeeded in overcoming every remaining scruple, by reassuring himself that the matter was really from God.

This is one of the distinguishing characteristic works of fanaticism. Such persons feel a certain deep internal impression that certain feelings are from God, and how much soever reason and scripture may unite their authority in opposition to their course, their powerful voice is seldom heard; they persist in believing more strongly than ever, and will either misinterpret the Bible in favour of their own views, or will turn it over and over in search of a passage that seems to countenance them, until at length the voice of reason is entirely hushed, and her authoritative chidings utterly disregarded. This is the origin of those dreadful extravagances which will be more fully illustrated in the sequel.

Fanaticism is a sort of habitude of the heart; it is much the same with the fanatic, as with a person long accustomed to strong drink; because he feels unwell, if he abstains for a time from his accustomed beverage, he imagines it essential to his health. Reason and nature may proclaim against his habit as they will, he still seeks the grateful indulgence. It is thus with the fanatic; while under the intense excitement of feeling, he is in his natural element, but so soon as the mental stimulus is removed, enjoyment to him is no longer possible. Languor and uneasiness ensue. How immensely important is it then in view of facts like these, to accustom ourselves from our youth to the exercise of correct feeling, for it is a truth of certain and undeniable

experience, that there are thousands of intelligent persons who a thousand times lay out to follow reason and truth in the matter of religion, but who as often follow no other guide but their feelings. *A conscience rectified and illuminated by the word of God, and agreeing with our feelings, produces that peace of God which passeth all understanding.*

Theobald did not utter a syllable to Amelia, respecting his interview with pastor Rheins; he only expressed his regret that he would not marry them. This was the moment when good counsel was needed, and in which it might have done good. Notwithstanding the discouragement, they were both so perfectly convinced of the will of God in the matter, that they regarded the external ceremony as nothing more than a mere human ordinance, which they felt themselves under obligation to observe merely in deference to public opinion. It was therefore by no means strange that under the influence of such impressions any means would be acceptable that answered the end. By accident he heard of a clergyman, about three miles distant, who made an easy conscience of such matters, provided he could obtain the fee. Men of this character are found in almost every age. Theobald repaired thither with Amelia as soon as possible, and it was now high time, for pastor Rheins had apprised the worthy man with whom they were tarrying, that if he harboured them much longer, he might be made answerable for the consequences, and was therefore in duty bound to dismiss them without delay. And in the next place, a storm was fast brewing in another quarter, which they had reason to fear would burst upon them at any moment.

Amelia was by no means crafty enough to conceal her rank and breeding, without constantly betraying herself; but as they had now gone, the good people troubled themselves no farther about the matter.

Her brother, the Baron Van Wirthen himself, belonged to Hochman's society, and was one of his best friends. He was a prudent and intelligent man, a man of an excellent understanding, who always endeavoured to regulate his conduct by the principles of reason and truth, and who was averse to every thing that tended in the least degree, to interrupt their harmony. His parents were both dead; he had no brothers, and no sister but Amelia; he loved

her tenderly, and was highly gratified to find that she possessed a taste for religion; he suffered her to attend all Hochman's meetings at her pleasure, although he was not exactly satisfied with all their proceedings. As Amelia did not return on sabbath evening at the usual hour, he began to feel alarmed for her, fearing that she had met with some misfortune. He mounted his horse, and rode that evening to Swartzenau, to one of his tenants. He made diligent inquiry for her, and at length learned the whole story—who Theobald was, how far the affair had proceeded, what was their design, and in one word, every thing but the particular road they had taken. The baron was exceedingly shocked at the intelligence. Without proceeding a step farther, he resolved to shut himself in his chamber, to ponder the matter as in the sight of God, and then to pursue the course dictated by reason. Here he suffered his passion to cool, and the next morning he visited Hochman, for the purpose of remonstrating with him in a mild and prudent manner, respecting the consequences of his religious meetings. Hochman deeply lamented the affair, and mildly replied to his remonstrances, that the most sacred means of spiritual improvement were liable to a like abuse, against which, as a general principle, the baron had nothing to offer.

During this time messengers were sent in all directions in search of the renegadoes. One of them went to Ruhlheim, to see if they had gone thither; and now it was that the aged Hans first became acquainted with the whole history. The hoary-headed old man wept when he heard of it, and taking off his cap, and raising his tearful eyes to heaven, he clasped his hands and said: "Now thou seest, thou blessed God, that I am right in my judgment, that a man should abide in his own honest calling, and not pretend to be wiser and more knowing than thou. Thou hast appointed my lot, and in it I mean ever to live, and also to die." He told the messenger to inform his grace, "that he was heartily sorry that his noble sister had wished to become his daughter-in-law, and that if they came he would not admit them into the house—tell him every word, and tell him furthermore, that he must not blame me, a poor man, as it was impossible for me to help it." The messenger promised in turn to represent every thing faithfully and according to truth. Hans now tottered out



into the kitchen, ever and anon shaking his head, and talking to himself. His good wife was also sore perplexed and amazed, at the sad tidings.

In the meantime Kopp visited the old gentleman, in order to administer consolation in his troubles, or if he were angry to restore him to reason. The transaction was by no means agreeable to Kopp, but he comforted himself by a thought which he had heard Hochman express, that much good might result from it in the end. As soon as Kopp entered the door and had said good morning, the old man received the salutation by raising his cane to strike him, Kopp seized his arm, and cried out, "hold! neighbour, hold; what harm have I done you? I am conscious of no wrong!"

"No wrong; you worthless, conceited fellow, you wish to be wiser and better than the great God in heaven, do you? Now it is just so, see you have turned my good Diedrich's head upside down; he thinks himself so much better than his old father, that he must lift himself far above the feet of the blessed God, and connect himself with a nobleman's daughter. How in the name of reason, am I, a poor man, to support a noble lady?"

"Neighbour Hans, I beg you to be calm, and listen to me a moment. Wiser than the great God I pretend not to be, but know neighbour Hans, we ought not to be satisfied to sleep our life long, or else we may awake on our death-bed, when it will be too late."

"What! I who am old and grey-headed, and that with honour, I—I have not been asleep my life long. What do you mean, Kopp? tell me."

"Oh, your class of people, always understand things in a carnal sense. I mean spiritually—we must all be changed from what we are by nature, before we can expect to be saved."

"Ho, so! that is it then, a poor farmer's boy must run away and marry a nobleman's daughter; where does the Bible say that?"

"Neighbour Hans, I by no means pretend to justify the conduct of your son; it is however the error of a young beginner in religion."

"Hold! Kopp, hold I say, for if the beginners commit such errors, we all shall have to set a watch over our families."

"My meaning is that beginners in religion often err, but as they advance in knowledge, and obtain more light, their errors become fewer."

"But an error in marriage is a great error, is it not? My boy has befooled himself for life, and his error now can never be altered. It is a piece of mischievous nonsense, if he has already married her; and who knows whether his grace the baron, will not shoot him for it."

"Neighbour Hans, just listen to me a moment, here sit down beside me. I have come here on purpose to talk with you on the subject. If the thing is done, it can no more be altered. And now if Amelia should entirely lay aside her nobility, dress in plain farmer style, become a plain country girl, learn to work, and apply herself diligently to house-keeping, exactly as if she were a person of your own condition, would you have any thing to object to the marriage? She is wealthy, and if she were not, she can work; she is besides a sincere christian, and a very excellent young lady. Now what objection can you have?"

"It is still the same thing, and if it were as you say—then her brother—what will her brother say?"

"Perhaps her brother may give his consent; he is a pious, excellent man, and I have no doubt he will do right in the case. If you wish it I will go and see him, and will at the same time inquire after Diedrich. I will talk with the baron on the subject; it is probable every thing can be settled to your satisfaction. Amelia will undoubtedly accommodate herself to her condition, or she would not have chosen Diedrich for a husband."

"Kopp, if you will undertake to settle the matter, I will be obliged to you my life long."

Kopp set out immediately, and proceeded as far as Swartzenau. When the messenger returned, the baron was still absent. He had got upon their track, and arrived at Tolberg, just fifteen minutes after Theobald had left. He went directly to the pastor, who related to him in brief what had transpired. After a few moments delay, he immediately took a guide, and rode with all speed to the place where the ceremony was to be performed. As soon as he arrived, he hastened with all possible despatch to the parsonage, whither he was informed two persons had just gone. He hurried into the room without knocking, and was just in time to hear the minister pronounce the bene-

diction; he entered the door as he uttered the last amen. All three were thunderstruck. Amelia fainted. Theobald stood trembling like a criminal under sentence. The baron seized the pastor by the collar, exclaiming, "Are you, sir, discharging your duty as a servant of God, or as an instrument of the great enemy of order?" "I—I—pardon, my lord, I beg pardon, I knew not that I was doing wrong," faltered the trembling pastor.

"Wherefore then have you married people, with whom you were not acquainted, and when you knew not whether they were not already given in marriage?"

The old pastor knew not what to say in reply, he kept crying only for pardon. The baron now turned his attention to Amelia in order to restore her; as for Theobald, he was filled with such confusion, that he was afraid to move. With him the baron did not deign to exchange a word. At length she opened her eyes. "My sister," said he, "I have not come here for the purpose of upbraiding you; it is now too late, had I arrived sooner, I would have endeavoured to dissuade you on rational considerations. At present I desire only to know how you purpose to spend your future life—speak freely. I am still your brother." Amelia revived when she heard this consolatory language, and began to weep; with a sigh she said: "Call me no more sister—you are no more my brother, but my noble lord, and a most honourable man—you see——"

"Stop sister, do not talk thus—say not one word if you refuse to call me brother." Amelia kissed his hand, and said: "This kindness is heavenlike—I obey. See brother, my dress, this tells the whole story. Do not be angry with me, how many noble ladies, lay their state clothing upon the altar, to clothe themselves in the habit of the cloister,—who acts the wiser part, I or they? Is it not better to make an honest and respectable farmer happy, than to imprison myself within the four massy walls of a convent? Who serves God more acceptably, I who in obedience to the will of God, eat my bread in the sweat of my brow, in taking care of my kitchen and garden, or the nuns who sing their matins like birds in a cage?"

"Your reasoning is not weak, sister, but had you contributed in the same way, to the happiness of a man of your own rank, you might have filled a village of farmers with happiness."

"Brother, only compare me to the nuns, they also might have done so, and yet none of their relations censured them for the step; had they all married farmers' sons, their fathers and brothers would perhaps have been highly offended at their choice; but if they enter a convent, their censure is converted into praise and reverence—do you do so likewise, brother."

"I will, Amelia, I have then nothing more to say to you, than God bless you, and evermore grant you his peace."

"Amen! brother, amen! God bless you also most abundantly in return. I now renounce both my rank and its privileges, for myself and my children, forever. Give me just what you please as a dowry in money; as for my inheritance, I surrender it all. I will learn to labour, but as I cannot do it immediately, I should like to eat my own bread without expense to others." Here Theobald interposed, "No Amelia, not a copper—all I wish is Amelia and her brother's blessing, nothing more is necessary, these two hands with God's blessing, can easily support us both."

The baron's eyes now filled with tears; he took their hands and uniting them, said: "God bless you, and in addition, I grant you a fund of 20,000 guilders; which is to remain in trust with Armenhaus of Raasdorf; it will yield you an annual interest of 800 guilders; this you will be at liberty to use, but the fund itself, is to be in reserve for you and your children, and if you die without issue, the fund is to revert again to my family. I will make out the writings, and remit them at the earliest opportunity." Both now wept, and embraced the baron. Amelia said: "Brother, we intend never to visit you, as it would now be improper."

"What, does a nun never visit her friends?"

"Yes, but always in her own habit; I will never eat at your table again."

"Hear me, Amelia, a nun has her period of probation; if you endure yours, I intend to have your portraits taken in your present habits, and hung up with those of the family; until then you need not visit me, when I wish you to come, I will send you an invitation."

They were both overjoyed at the course things had taken: and now the trembling clergyman stood up to receive his sentence. The baron turning to him, said: "Go bring me pen and ink, and paper." The terrified man,

tottered out and fetched them. "Now sit down here and make out a marriage certificate." He obeyed the orders, and when he had it prepared, the baron presented it to Theobald. "Keep this," said he, "carefully." "Now write something more—take a whole sheet of paper." The pastor obeyed. "Write: TO THE CONSISTORY—form the title."

"Oh, gracious sir!"

"Not a syllable, or it will be worse for you." He did this also.

"Your reverences will not, I hope take it unkindly—unkindly—

That I an unworthy shepherd—"Gracious God!"—shepherd, have hitherto neglected my office—O my lord, do have compassion on me!

"Be silent!" I find that I am not qualified—qualified, to discharge it any longer—longer—

I am about to leave my present situation—situation—and from this moment to take leave—leave—of your reverences.

"Leave, bless me, my lord, where shall I, a poor man obtain my bread?"

"Be silent—I repeat it."

The Baron Van Wirthen—Wirthen—has called me to the office of rent collector, at the castle of Stockhausen—merciful heaven! Stockhausen—with rent free and board, together with a salary of four hundred dollars—dollars—

And I am about to leave immediately—immediately; I commend myself to your reverences, with all due respect."

"Bless me, baron, I am a fortunate man after all!"

"Now get yourself ready immediately, seal the letter, and hand it to me, I will send it myself. I consider you, sir, as entirely unfit for the office of a clergyman—your character has been known to me now for a long time; it is my present intention to see how you will discharge the office of steward; I shall watch you with the eyes of an argus, and if I find you in the least degree unfaithful in your office, you must expect no lenity from me, for I will visit upon you the consequences with all severity. I am now in need of a steward, I can support you, but in the meantime, I will observe how you discharge every obligation, and if you fail *in any, you may expect the worst without the least hope of reparation.*"

With Theobald, the baron had no further conversation, he only inquired of his sister how she had come thither, and in what way she intended to leave.

"I am going with my husband on foot to his father's."

"I will carry you behind me on the horse."

"I thank you, brother, I intend now from this time to make use of my hands and feet, in the way my Creator designs."

The baron now presented his hand to each, and mounting his horse, bade the pastor to follow him without delay, and then rode home.

## CHAPTER IV.

THE INTERCESSION—THE EXPERIMENT AND ITS FAILURE—  
THE HAPPY THOUGHT.

KOPP leisurely plodded his way along to Swartzenau, where he inquired the way to the mansion of the baron. The next day he arrived just as the baron had returned from his expedition, and was drawing off his boots, when it was announced that a stranger was at the door, who desired to see him. He gave immediate orders to admit him, and Kopp entered. "Well, what is your business, my friend?" said the baron. "I have something to communicate to your lordship, and I hope you will not take it unkindly of me: my neighbour Theobald, has obtained the affections of her grace, your sister, as your lordship has by this time heard, and I have come for the purpose of interceding with you on his behalf; I have heard that your lordship is a man of piety, and one who truly fears God; I feel therefore the more emboldened to entreat that your lordship would be pleased to overlook the folly of the young people."

"Hold, my friend, I know it all; you call it folly, for what reason, pray?"

"Because the world is so formed, that there must be both rich and poor, and the Lord is the maker of them all, every one ought to marry according to his own condition."

"That is something more than folly; if any one violates the arrangements of Divine Providence, it is sin."

"But God is very merciful, my lord, the greatest sinners find forgiveness with him, and I sincerely hope your lordship will forgive also"

"True, God is merciful, but does he forgive without a satisfaction for sin? Certainly not. See what disorders the sins of men have produced in the world, for the reparation of which, the Redeemer had to pass through much suffering, and a most painful death, before he was prepared

to be king of men, in order that he might by his sovereign authority, prevent, direct and overrule the evil, for the highest possible good of his chosen; and yet we find that God avenges sin, in the persons of his own children; yes, my friend, you will always find it true, that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

"The truth of all that you say, I most firmly believe, my lord, for chastisement is profitable."

"So I think too, and therefore I am resolved to chastise Theobald and my sister, with severity."

"Oh, I entreat your lordship, to spare the young people; the cross and the chastisement, the God of love will himself ordain, as far as it is for their good."

"No more do I intend to do; I desire only to chastise them, as much as will be profitable for them."

"Still I doubt whether man is wise enough to hold the balances of the sanctuary. A father sometimes chastises his children too little, and sometimes too much."

"Must he therefore leave them without chastisement?"

"That I dare not say; he ought to chastise, but he ought also to forgive."

"So I purpose to do; and I am convinced that a little too much, is far better than much too little."

"I am indeed not able to answer you, my lord, but still it does seem to me that if you only imagined your sister were dead, or if you tried to forget her, you would not be the loser. Only let the young people alone, God will chastise them, as he does all his children, and lead them by his mercy and grace, to everlasting happiness. Let not us my lord, burn our fingers; they have both dedicated themselves to God, and given themselves up to his guidance; he will certainly receive them, and give them for their sin and folly, a burthen heavy enough to bear, without our adding to its weight. Yes, my lord, nobility is honourable, it is an arrangement of Divine Providence, but before God we are all alike. If the young lady adapts herself to her condition, if she is economical, and if she discharges her duty faithfully, I believe that God will forgive her. And if she bears her cross patiently like her Redeemer, her reward may hereafter be great in heaven, for she has undoubtedly denied herself much, out of love to God and his service."



"My friend, what is your name?"

"My name is Kopp, and I am a joiner by trade."

"Now Mr. Kopp, I will inform you, how I intend to chastise my sister. It is true, I might make her and her husband so comfortable in their circumstances, that they would be entirely free from care and anxiety, in regard to temporal things, but this I have purposed not to do; my sister might have obtained it in virtue of her heirship. I do not however intend to give her all, but to put her portion at interest, and let her enjoy the avails of it. Afterwards I shall surrender her to her fate. This is my mode of punishment."

"Yes, so let it be, so I thought it would turn out, and just so I would do myself, my lord, were I in your place."

"Kopp, I perceive you are a right honest fellow; I have a house building at Stockhausen, if you will consent to do the joiner work for me, I will give you what is right."

Kopp, delighted at the favourable prospect, made a bargain on the spot for the labour, when the baron related to him circumstantially the history of his sister's marriage. He thanked God most heartily for the happy termination of the affair, and cheerfully bent his way homewards.

Shortly after Theobald and Amelia arrived at Ruhlheim. As he saw his father's house at a distance, his heart smote him, but the hardest thing past, he strongly hoped that his father would soon be reconciled.

As they approached the gate, the aged Hans had just entered the portico on his way to the barn; he suddenly stepped back, and gazing at Theobald and Amelia, "No farther!" exclaimed the old man, and beckoned with his hand for them to depart—"But first let me hear what her brother, the baron, says about the matter?" Amelia instantly fell upon his neck, exclaiming: "My father! my dear father, oh, do be reconciled to us; my brother is, and now I am body and soul, your own dear daughter. I will obey you as a child, and I will help you to work, just as your own daughters do, you will see how much comfort I will give you." "Is this all true?" inquired Hans, in deep astonishment. "Yes," answered his son, "it is all true, and the baron has given us a fund of 20,000 guilders in trust, on Armenhause of Raasdorf, which yields us a yearly interest of 800 guilders." When the old gentleman heard this, his feelings suddenly changed, he was so overjoyed, that tears flowed down his aged cheeks. He now welcomed both as

his children ; and his family were also highly pleased, and well satisfied.

Theobald had a separate chamber for himself and wife, not handsome, but neat, and in plain country style. He furnished it as well as he was able, and while he anticipated every want of his wife, the rest of the family vied with each other, in showing her every mark of affection.

I have sometimes observed in the course of my experience, that two young unmarried people, often contribute to mutual edification, so long as they associate only occasionally together, but when they come to reside constantly in the same family, they not only lose all interest in each other's spiritual welfare, but become opposite in almost every point of improvement. What the one regards as a virtue, is either directly contrary to the other, or at least indifferent or disagreeable. The truth of my remark is observable in almost all young married people, who like Theobald and Amelia, devote themselves to a religious course of life. There are some exceptions, but they are rare. Those who are exceedingly warm and zealous in religion, become just as cold and lukewarm afterwards. Whence does so remarkable a change arise ? For myself, I believe it susceptible of a very easy explanation. When two young persons admire each other and affection increases in strength, every thing appears in the light of perfection ; they see nothing in each other but virtue and propriety. This fact is as apparent in those who merely make spiritual improvement their end, by seeking after real satisfaction of heart, as in the most enthusiastic delusionists. Theobald looked upon Amelia as a saint, and she regarded him in the same light. The delusion arose from that strong mutual affection, which gilded every action, converting the desert into a paradise, and magnifying the commencement of piety, into the highest attainments of holiness.

Pardon me, my dear friends, you who are endeavouring with your whole heart to please God ; and you likewise, ye sincere and upright pietists ; it is principally for your benefit that I write. My design is simply to warn you of those dangerous rocks which so often peril the interests of true piety, and give to the world such just occasion to revile and scoff.

In what other light can we view that affection subsisting

between two young persons of this character, than the mere awakening of an animal instinct, which hiding itself under the mask of a pure and elevated spirituality, disguises itself until it plays its game, and secures the attainment of its object. Hence it is that connexions of this sort, so often result in marriage, and then as soon as the instinct is gratified, those roseate hues which shed their soft charms over every action, gradually fade from the view, and the character is seen in its native light. The married pair now find each other to be no more than ordinary persons, and while a nearer intercourse reveals infirmities not before known or suspected, the excessive attachment languishes, and not unfrequently, gives place to chagrin and disappointment.

I will not say that these remarks are applicable in their fullest extent to Theobald and Amelia, and yet I must confess, that in a short time after their marriage, each was considerably lowered in the estimation of the other.

Amelia began in her new condition to labour at husbandry. At first she exhibited the utmost cheerfulness and alacrity, but in a short time, she soon found that it was much easier to imagine than to work. Persons whose limbs and muscles are not inured to labour from their youth, seldom become efficient in it afterwards. The first task she was called on to perform, was to go out with her sisters-in-law, to hoe potatoes; but the rough handle of the hoe, and the heavy steel, soon filled her tender hands with painful blisters. Still she persevered regardless of the pain, and what was almost as intolerable, the ridicule of her fellow-labourers. She bore all with incredible patience. Old Hans, and indeed the whole family, would soon have been tired of the matter, had it not been for the eight hundred guilders. These kept every thing straight, and although she did not earn her bread by her labour, no one ventured to complain.

After two months the jubilee of love was over, and our young married couple began to sober down into cool reflection upon their condition. Theobald discovered nothing in Amelia really reprehensible, but then those common infirmities of nature, rapidly disclosed themselves, working their full effect on the dispositions of each. He often attempted to introduce religious conversation, but when he did so, he by no means found it so quickening as for-

merly; and although she had lost none of her character for genuine piety, yet that bright and exalted lustre which before had so powerfully dazzled him, had now entirely disappeared. And thus it was with respect to her feelings. Theobald had lowered down in her estimation, to the level of a common and respectable farmer. This most unwelcome discovery had its full operation upon their religious intercourse; what was before so refreshing and edifying, became now exceedingly flat and insipid, until at length they were obliged to force themselves to converse on the subject at all. In company with other religious persons, they abounded in good words and warm impressions, but even this instead of serving to recover their former ardour, tended to beget painful doubts of each other's piety. Still they lived together in harmony, though their union was founded more on connubial affection than on religious principle. Theobald now began to see clearly how wretched he would have made himself, had it not been for the generosity of the baron, his brother-in-law. Amelia certainly laboured with all diligence in her new employment, but with her utmost exertions, they were unable to make the least perceptible advancement in their circumstances. Nor could it indeed be rationally expected. Her habits had already been formed, and mere diligence united with incapacity, could be of small avail in rendering a poor man prosperous. As she did not possess the skill of house-keeping, a virtue essential to a farmer's wife, her most rigid economy had but little influence. Had they therefore been without money, without counsel, and without help, their condition would have been little short of beggary. The honest young man saw all this, and most deeply lamented the error into which he had so incredibly plunged himself.

Once on a sabbath evening, as he was sitting with Amelia in the chamber, reading a religious book, a sense of his situation burst so vividly and strongly upon his mind, that he began to weep. Amelia who wept with him from sympathy, never till that moment attempted to disclose her feelings. Every word spoken by her husband, seemed to rive her inmost spirit, for she had been labouring for a long time, under the oppression of the same thoughts. She had often compared in silence her present poor and hard lot, with her former station of abundance and splen-

dour; the sad contrast, soon induced a secret melancholy, when out of the field she always resolutely succeeded in overcoming, but as soon as she entered the field again, it returned with double violence. Now they began to pour forth their hearts in their unrestrained fervor. Their mutual affection which was always unbounded, preserved them from uttering any thing like repentant recriminations. They simply endeavoured to consult respecting their future plans of life. Both decided that it was best to leave their father's house as soon as practicable—when at that instant, a happy thought flashed on the mind of Theobald, which proved the germ of his future prosperity. About a league and a half from Ruhlheim, there was a large excellent farm which was to be leased the next day to the highest bidder. It lay in a beautiful even valley, having two hundred acres of fine meadow land, an excellent garden, a rare orchard, three hundred acres of arable land, on the sunny slope of a hill, together with two hundred acres of woodland, well adapted to hunting. Of this spacious and magnificent farm, Theobald at once conceived the thought of obtaining the lease. He was an able farmer, quick to conclude, and prompt to execute. He thought if he received the eight hundred guilders, he could stock the farm and live in comfort, perhaps become rich and prosperous; his wife would then have no more to do than to oversee the maids, and manage the concerns of the family, and thus discharge her duty without much perplexity or hardship. In this plan they both instantly and cordially united; and now for the first time since their marriage, they kneeled down together, and implored the blessing of God upon their purpose. Here I cannot help observing how truly wonderful it is, that these young persons, so highly reputed for piety, had never before prayed together; and yet it is true. But it is a righteous ordinance of a just God to punish with spiritual lethargy and darkness, those who confound that once noble impulse of nature, with the sacred means of sanctification. All things are lawful, but all things in their order. The first thing they now proposed to do, was to acquaint their parents with their determination. They accordingly went below. Hans as usual, was sitting beside the stove, reading his *family sermons*, and his good wife was sitting beside him *patching a garment*. Amelia and her husband seated them-

selves near him, and began to broach the subject seething hot. Hans smiled, laid his spectacles on his book, gave two or three nods with his head, and said: "My children, the plan suits me right well; you need not stay here with me, go in God's name, and may the blessing of God rest upon you, I myself, will give you as much as I can spare for a beginning, but then you know your obligation will be necessary." "O yes," returned Theobald, I will give you a bond of the twenty thousand guilders." "That you may do," replied Hans. But Amelia had another plan in her mind; she intended to write to her brother for advice, which she did immediately, and sent a messenger the next morning with the letter. On his return, he brought answer that the baron had written to the prince, the proprietor of the farm, requesting him to let Theobald have it at a stipulated sum, without exposing it to auction. This joyful intelligence delighted the young people beyond measure, they now no longer doubted respecting their future good fortune, nor had they any reason, for in less than a fortnight, the lease came to hand in which the Breitenauer farm was unconditionally made over to him and his heirs, as an entailed and permanent inheritance. The happiness which they now felt, and those who were interested in their welfare, was truly inexpressible. The next fall they removed thither; Hans supplied them with fruit trees and household furniture, and the baron sent a Swiss servant, with twenty head of horned cattle, for a setting out.

## CHAPTER V.

THE LITERARY CONSTELLATION—NEW TRANSLATION OF THE BIBLE, AND NEW COMMENTARY—BIRTH AND EDUCATION OF THE HERO.

WE have now succeeded after all the turbulent storms, in bringing Theobald and his wife, into a safe and pleasant harbour; I now purpose to turn to the proper design of my narrative. Theobald and Amelia, frequented the meetings at Swartzenau, as much as they were able, he always taking her behind him on the horse, and riding according to the custom of the country.

About this time a number of singular persons had come to reside at the capital of Beilinburg, and in particular one very worthy man, by the name of John Henry Haug, a learned professor from Strasburg, who had been driven thence, through the intolerance of the theologians of his native country, for several paradoxical tenets which he held. Haug was an excellent oriental linguist, as every one the least acquainted with biblical translation will allow. Count Casimir was suddenly enamoured with him, and during his lifetime had him reside with him in the castle; and this was by no means strange, for Haug was a man of fine breeding, of a mild and affectionate disposition, truly pious, and in his moral character entirely without reproach. According to his principles, which we find extensively in his glossary, he was both practically and theoretically a thorough mystic. He believed in the immediate restoration of all things, and the glorious millennial reign of Christ upon earth, not indeed in a low view of the subject, but in a manner at once sublime and agreeable to its exalted nature.

Hochman paid Haug a visit, almost immediately after his arrival. When he became acquainted with the vast extent of his learning, he felt so deep a reverence for his person, that he soon began to fancy him to be some great and extraordinary personage. In a short time all his followers were of the same opinion, indeed nearly all the pietists at

the commencement of that century, firmly believed that the millennial reign of Christ upon earth, was even at the door. Accordingly every man of talents who espoused their doctrines, was regarded as a remarkable character. They therefore supposed that if Haug himself was not a religious reformer, or the Saviour himself, he must at least be his forerunner. Hochman actually believed him to be the harbinger of the glorious reign of Christ—another Elias, who had come to render the great majority of men partakers of the distinguished honour. How strongly Haug himself was of this faith, does not appear. It is probable from the known character of the man, that he devoted himself so little to religious teaching, and the public exhibition of his person, that the thought never once entered his mind of making himself greater than he actually was. His plan was something altogether different, as we shall show in its place.

Perhaps ere this, I have exposed myself to a suspicion which I ought to have taken pains somewhat earlier to remove. It may be thought of me, as was once thought of Arnold, in relation to his History of the Church and of Heresy; I must employ the word heresy in the same sense, and may therefore render myself suspected, while relating the truth.

My dear reader, I must break the thread of my narrative, to drop a remark; the reproach against the pietists has certainly been carried too far. For what reason is it, that we consider a man a great genius? Is it not because his imagination revels in the regions of fancy, because he invents finely, describes admirably, and writes charming romances. You do not censure him for this; but when an imaginative spirit strikes upon religion as a theme, and borrows ideas from your novels and fairy scenes, you rise up at once, and exclude him from your society. Permit me to inquire whether such treatment is either just or proper. Ah! you say, these romantic religionists, lead many well meaning people astray, and produce great mischief in society. Very true, but not so much by far, as your love-sick and poisonous novels. These seduce unwary and guileless youth, into the slippery paths of extreme sensibility, and of crime; while those almost invariably excite to a life of virtue and the fear of God.

It will generally be found that those of the latter class,



usually maintain a moral and irreproachable character. But I am not ignorant of the origin of the censure ; it too commonly flows from that secret laboratory envy, which notwithstanding your sceptical tendencies, raised an implied but unacknowledged feeling, that will not be hushed, and that sometimes echoes through every corner of your hearts, "*these men are better than we.*" Perhaps were these very persons so severely censured by you to walk in your paths, your reproaches would cease. There are others, who are more illiberal in their judgments; without taking the trouble to examine the matter, they draw the sweeping conclusion that all pietists are hypocrites, when perhaps there is no one in twenty, who is really such. The Just One, knoweth that I speak the truth, and I am willing to abide by it, that both classes go too far. Look at these men, these professed philosophers, let God award the honour, and prove the cause, and then tell me, if he will not adjudge more to upright sincerity, though erroneous in judgment, than to that unwearied and toilsome diligence, in collecting cabinets of minerals, of birds and butterflies, little as I feel disposed to censure the laudable endeavour, to discover the character of the author of nature from the wonders of his works.

There is no life in my estimation so truly delectable as that refined spirit of enthusiasm of the eighteenth century. Let a man once imagine himself in the situation of these men—the followers of Hochman and those of his class.—Here is a man who most profoundly believes that the whole world lieth in wickedness; that it is soon to stand before the awful tribunal of the RIGHTEOUS ONE, but that he himself has found the road, the very door-way into the city of freedom, and that henceforth he is safe. Though now a poor, despised, and insignificant being in himself, yet filled with the full assurance that he is destined to be a king and a priest in the kingdom of Christ, whose glory is to endure a thousand years on earth and for a whole eternity afterwards; how in comparison with the lofty grandeur of his views, do the pomp and magnificence of the mightiest kings on earth fade and dwindle into nothing. Tell me ye men of the world, if a man who sincerely entertains such views does not rather merit your envy, than your pity, especially when you reflect that he performs all his duties with pleasure, bears all his trials

with cheerfulness, is mild and compassionate toward his brethren, meets them with affection glowing in his heart, and beaming in his countenance, is the upright citizen, the good husband, the faithful friend, the forgiving enemy, and who feels that all that is necessary for him in life is the attainment of his object. If such sentiments ought not to be tolerated in society, is it necessary for me to ask whether they ought not to be borne with patience, or at least kindly guided in the way of truth? There are certainly great errors among them, but by no means so dangerous as the sentiments of many of our divines and philosophers who attempt to demonstrate on principles of reason, that the only true religion is the religion of nature. Well sirs, when you yourself shall succeed in forming, on your own principles, a perfect character, the Redeemer may lay aside his humanity and return again to his original condition. But I am running too far.

Not long after Haug, Tuchfeldt came to Berlenberg: he was a Lutheran clergyman excluded from that communion for refusing to conform to its symbols. He was a Boanerges in the pulpit, a man who preached with such pungency and power that the ears of the fastidious could not long endure him. Next came Dr. Dippel, and then the Baron De Marsay and some others. This confluence of learned and enthusiastic personages wrought so powerfully upon the Swartsburg fraternity, that all were full in the belief that the second coming of Christ was just at hand. Some actually commenced their preparations for a journey to the holy land. In the midst of the excitement Hochman died, which for awhile allayed their enthusiasm, as the society was now deprived of its centre and head. They now had nothing more to do than to cultivate internal piety, and this perhaps in the circumstances was the best object on which to expend the fervor of their feelings.

The different literary characters who dwelt at Berlenberg, were in the frequent habit of holding conferences in the presence of Count Casimir. Haug in one of these conferences brought forward his great plan for their consideration. It was nothing less than to write an entirely new interpretation of the Bible, for the successful completion of which he desired to supply himself with all the mystical dictionaries, and mystical comments extant, and to this great labour he intended to devote his whole life.

Every one present professed to feel the value of such a work, since all the commentators of the day were formed according to the language of the schools, and therefore were considered ill-adapted to the heart; but the great question to be decided was who should defray the expense of printing? None of these men were possessed of the means, and the Count was sagacious enough to see that if he undertook it on his own responsibility it would require his whole income and that of his family, besides involving all his landed property. Still the plan was too important to be altogether abandoned; it was at length resolved that the Berlenburg church should assume the responsibility of printing it, that in case the enterprise succeeded, the avails might be in good hands, and in case of failure the whole church collectively, could better sustain the loss than a single individual. The church accordingly took up the plan, and Haug set himself to work. He and his coadjutors had many distinguished acquaintances in various parts of the world, in Europe, and especially in England and Denmark. Among these were a number of intelligent and excellent men, who as soon as they were apprised of the nature of the plan, cheerfully gave it their approbation and encouragement. He now began to translate and to comment, and as soon as a portion was ready, it was sent to his various correspondents for examination and criticism. He afterwards consulted the views of the most eminent mystics upon the various passages, and then proceeded to write all anew. In this manner he laboured unweariedly for upwards of twenty years, and the Berlenburg Bible consisting of eight folio volumes was completed, a work, bating all the paradoxical sentiments it contains, unquestionably worthy of a high place in the library of the theologian.

Haug had a brother by the name of John Jacob, a printer by trade, whom he sent for to establish a printing office at Berlenburg. Here books of all sorts which no publisher would ever think of issuing, were printed and scattered broad cast among the people. One book in particular I must here mention, because in my childhood it used to afford me a great deal of amusement when I frequented the Philadelphian church at Berlenburg. I knew also a number of godly men who often sat in groups together on a *Sunday evening* to hear it read, and who seemed to be

transported to the skies, by the interesting nature of its aminationes. This book if I mistake not was called *Spiritual Fama*, and consisted of twenty thick octavo volumes. Its author was a Dr. Carl, surgeon to the court of Baden, a man who had enjoyed the friendship of the pious Francke of Halle, and the devoted Richter. This gentleman had long observed the movement at Berlenburg, and after some acquaintance proceeded to attach himself to their society. He had a multitude of correspondents in America, and in the East Indies, in the Turkish empire, and in various parts of Europe, most of whom were of his mode of thinking. Anxious of employing his influence to the best advantage, he published an Ecclesiastico-political periodical, containing all kinds interesting and singular notices from the different quarters of the world, interspersed with accounts of apparitions, miraculous providences, wonderful incidents, and miraculous stories, all adapted to excite in the minds of the credulous, the most intense and powerful excitement. In the midst of scenes of this character, it was that Samuel Jehosaphat Theobald first saw the light and passed his childhood and youth. Diedrich Theobald and his wife Amelia, by birth the Mademoiselle Van Wirthen, lived well contented and happy on their large farm; every thing proceeded according to their wishes, and Amelia acquitted herself in her new sphere, as well as farmers' wives in general. She had completely laid aside her nobility to live in the kitchen and to serve God and her husband according to her own views, with all her heart. In the second year after her marriage she bore her husband the son above named, and at his baptism gave him that uncommon Jewish name. As his parents had determined to educate him in a strictly religious manner, and to make something extraordinary of him, they acted in imitation of the devoted Hannah of old, by dedicating him to the Lord from his cradle. When he was scarcely six years old he was sent to Berlenburg to school where he was committed to the care of his friends.

If any one will reflect on the circumstances they may easily imagine what sort of education it must have been. Many of the details however are so singular that it may be well worth our time and labour to present them with some degree of minuteness. Tuchfeldt, the deposed clergyman noticed above, was the only person whom they judged

competent to be entrusted with the important charge. He received him into his family at an early age. Theobald selected him in particular on account of his extreme austerity of manners, and his high reputation for sanctity. The physical training which Samuel was compelled to undergo, was to sleep as little as possible, to retire precisely at nine in the evening, to rise at four in the morning, to breakfast at seven, to take a very frugal meal at dinner, to sup on simple bread and butter with a glass of fresh water, and never to taste a morsel between meals. This was his uniform mode of life. His moral training was if possible still more severe. He was strictly excluded from all intercourse with other children, every word he spoke was first to be weighed in a golden balance, and every fault according to its nature was to be punished with more or less severity with the rod. Tuchfelt assumed the whole charge of his education personally; he instructed him in Latin and Greek and Hebrew, and required him to live perpetually in a praying frame of mind. It is scarcely possible to describe the effect of this singular discipline; he became exceeding mild and obedient. His will seemed to be entirely broken, so that at last he came to will nothing but what others willed for him. His whole appearance resembled more the innocence and purity of an angel, than that of a mortal. By nature he was an uncommonly handsome child, and as all his passions had been kept under constant restraint, and indeed reined in, as it were, with a strong curb, not the slightest trace of an unlovely feature was perceptible in his whole countenance,—every feature wore a meek innocent simplicity, and a soft indescribable sweetness.

His parents in their visits to Berlenburg, were so enraptured with their son, that they now began to indulge the fond anticipations of his becoming an important instrument in the hands of God, in promoting the great designs of his kingdom. They often expressed the desire to take him home with them, to enjoy more of his company, but Tuchfelt would by no means consent. He used to say: "That my Samuel is not yet quite strong enough, to bear the corruptions of the world." So thought his parents, and were content to deny themselves the pleasure.

It happened one afternoon, that Tuchfelt and his lady were invited to tea with the count in the castle, when Samuel was entrusted during his absence to the care of

his son, who not supposing it necessary to be so strict as to prohibit him from going out, went away himself, and left Samuel alone. The boy went out into the yard, where he chanced to espy through the fence, one of his neighbour's children, a little girl playing with her doll. As soon as she saw Samuel, she made a threatening gesture toward him as children will do; being extremely timid from the peculiar nature of his moral training, he started back with fear, and stood at some distance from the fence. This was just what the little girl did not wish. She therefore came up to the fence, and sticking through a large piece of apple, said: "Here boy, eat."

Samuel, feeling somewhat conscience smitten, for being in the yard without the permission, and against the express orders of his teacher, gazed at her with his clear black eyes, and calling to mind the circumstance of Adam and the apple, he exclaimed: "No Eve, no, I will not eat your apple, I will not touch it." Lisetta stared with open mouth, and said: "Why do you call me Eve? my name is not Eve, it is Lisetta; here take it, it is clean."

"Yes, but you know Adam committed a great sin, by eating the apple which Eve gave him."

"Oh, you simpleton, ma often gives pa a piece of apple, and it is no sin. Pa says, that God makes apples grow, that we may eat them and be thankful."

"Yes, but not between meals; between meals it is not right to eat."

"You foolish boy, our cat often eats mice between meals, and she does not commit a sin. Here take it."

"No, I dare not—but if nobody saw me I would." Lisetta looked round at all the windows, and Samuel likewise; when he saw no one, he ate the apple, and it tasted excellently.

It is a common remark, but one not sufficiently pondered, that when once the first step of transgression is taken, return is more difficult. Sin tastes sweet, it is so agreeable to the lips, and tempting to the palate, that the poison is swallowed at full draught, without thought of its consequences—to venture is to embrace. Let my youthful readers carefully treasure the reflection, and let them fly from its alluring image, as it shines at a distance.

It happened thus with Samuel, he ventured on the first temptation, the apple tasted better than he imagined, he

wished for another piece. "Come over here and get it," said Lisetta. "I cannot," shouted Samuel, with his clear strong voice. He ran up and down along the fence; near the house stood a large horse block, he was on it in an instant, and over the fence aside of Lisetta.

This was the first indulgence he ever enjoyed; never before had he tasted the attractive sweets of freedom; he was so full of life and happiness, that he jumped and tumbled, and shouted for joy. Lisetta, as may be supposed, enjoyed herself equally well. She was also strictly educated, though not in so high a degree as Samuel. Happiness beamed in their very countenances; they caressed and played, and talked, to their full satisfaction, and without doing any thing mischievous or reprehensible. Had the pious Tuchfelt, suffered his pupil to play with orderly children under his own eye, a few hours each day, he would never have taken that forbidden step during that afternoon, nor experienced those sad consequences which followed. Meanwhile hours flew away like minutes, and Tuchfelt returned before Samuel once thought of home. As soon as he entered the house he inquired for Samuel, they informed him that he had been in the house a short time since, but could give no account of him. All went in immediate search after him, and at last he was found with Lisetta.

Tuchfelt did not regard his disobedience as a great transgression, for he was too ignorant of human nature, to be fully aware of the consequences which that step in connexion with his peculiar discipline, must have upon the boy. Had he been capable of a mere suspicion, he would have adopted an entirely different mode of education. He did nothing farther than to present in an impressive manner, his sin of disobedience, and the sin of wasting his precious time. All this Samuel felt and acknowledged, but he felt so little sorrow for it, that he now constantly longed for another opportunity of playing with Lisetta. From that time forward, his mind was filled with nothing else, but with thoughts of Lisetta.

His teacher observed an alteration in him. He perceived that he was always sad, and less attentive to his studies than formerly, and occasionally self-willed and stubborn. These things troubled the old gentleman beyond measure; he endeavoured to search for the cause, and *apply a remedy*, but all his endeavours were fruitless, and

Samuel was too crafty to betray himself, especially as the bare hope of stealing away to play once more with Lisetta, sustained his spirits, and sweetened the bitterness of his sorrow. Had he honestly told the reason, that sweet hope no doubt, would have been wholly disappointed. In the meantime, Tuchfelt saw with pain, the continued alteration of his pupil, and the suddenness with which his fond endeavours had been blasted. What course now to pursue he knew not. After long deliberation, he concluded to lay the matter before the next conference for advice. It never once occurred to him, that one afternoon's absence from his charge had been productive of the mischief, and for that reason, when the conference met, he said nothing about it. It was therefore quite natural that these wise men, with all their superior illumination, should overlook the true cause in his change of character. All they were able to do, was to ascribe it to the common source of evil, the depravity of human nature, and to recommend a life of stricter self-denial, and self-mortification, in connexion with more frequent spiritual exercises, and unceasing prayer. Tuchfelt, in view of this recommendation, resolved to devote himself to his charge with renewed diligence; this however would have availed little, had it not been for the discovery of a new source of sensible gratification, as agreeable to Samuel as it was to his teacher. He had accidentally dipped into that singular volume noticed above, spiritual Fama, the narrative parts of which so deeply interested him, that he shut himself up for entire days together, scarcely partaking of either food or drink, for the sake of devouring its exciting stories. This was exactly what Tuchfelt desired; he encouraged him with all eagerness, and ransacked his massy library, to find for him books of the kind. He furnished him with Reitzen's History of the Restoration, Arnold's Life of Altvater, Bunyan's Pilgrim, and the like. With these books his mind was thoroughly absorbed; not that thoughts of Lisetta never intruded, but when they did, he combined them all in the same glowing image that now heated his imagination. In the character of every female saint, he saw Lisetta, and if married persons, he still compared them with himself and Lisetta; if he wandered far off in the desert with saint Abrahamus, or saint Paphnutus, he not only imagined himself there in some



lonely cave, but that Lisetta was not far distant to pay him an occasional visit in her gown of sackcloth.

In the above representation, I earnestly hope that none of my readers will do me the injustice to charge me with a disposition to satirize. What I now write I aver to be fact, a true history of an uncorrupted youthful heart. As for love, he had no such thought, his affection was nothing more than friendship, or perhaps the deep feeling of a young solitary, under the austere discipline of a pious and well-meaning man.

Amid all the high feeling excited by such reading, and notwithstanding the strong disposition to imitate the lives of these devoted persons, he always felt an indescribable longing to make Lisetta a sharer of his happiness. His most fervent wish was to read to her some of those interesting stories. From his early childhood he had always been taught to retire three times a day for secret prayer, but since his feeling for Lisetta reigned with so much ardour in his bosom, and often without intermission, he became more fervent in his devotions than ordinary; he felt an earnest desire to become one of those saintly characters of whom he read; but as he believed it impossible without a special divine influence, and that unceasing prayer was the proper mode for its attainment, he was on his knees longer and more frequently, but never without including Lisetta.

One day as he was looking out of the chamber window, he saw Lisetta again playing in the yard; the temptation now was irresistible; hastily seizing the life of *Altavater*, and putting it under his arm, he ran out into the yard, and seating himself upon a stone, beckoned to Lisetta to come and hear it. The part which he read to her was the history of *Saint Eugenia*. As he proceeded in his reading the little girl became so affected with the story, and the fervent remarks which Samuel occasionally added, that she wept and laughed alternately. They were so deeply engaged that they never once suspected they were observed by any one, but *Tuchfelt* had secretly concealed himself behind Samuel, and beckoning to Lisetta's mother, she also slipped softly near, and overheard their conversation. Each listened with delight and almost with rapture when they heard them express their wishes to become saints, and their intentions to go out into the wild deserts, when they

grew older, to live the lives of holy hermits. Now Tuchfelt resolved once more to change his plan. From what he had witnessed, he felt a strong conviction that both of these children were destined for persons of eminent sanctity, provided they were frequently admitted to each other's society. He consulted Lisetta's parents on the subject, who cheerfully consented that she might spend an hour every day with Samuel in study, under the immediate inspection of Tuchfelt. The result of the plan was as fruitless as its ingenuity. When Lisetta came she was so awestruck with the gravity of the old gentleman, that she was entirely unable to play, and Samuel scarcely raised his head to look at her. Both felt now as much constraint as they before felt freedom in each other's society. Tuchfelt endeavoured to encourage Samuel to read, but he did it with so much diffidence, and so little interest, that the little girl fell asleep beside him. When he saw that his plan would not work, he endeavoured to separate them gradually from each other, and when Lisetta came no more, Samuel grew indifferent, taking no satisfaction in reading except some one were present, and in a short time he relapsed into his former state of dejection.

At this time he began to grow rapidly; his understanding ripened early, and he felt in his system certain uncomfortable sensations which he knew not how to describe. He informed Tuchfelt of the fact, who imputed them to temptations in the flesh, by which Satan was seeking his destruction. He exhorted him to temperance in eating and drinking, and to watching and prayer; at the same time representing to his mind in the most glowing and vivid manner, the state of heavenly glory, he recommended him to read the life of Madame Guyon; Samuel obeyed, but especially in the latter respect, as this was a piece of biography he had never read. And now again all that he had read wrought powerfully on his feelings: the example of Madame Guyon so roused and elevated him that he formed a most solemn vow to tread exactly in her steps,—he resolved to devote himself wholly to God, and to deny himself even his Lisetta, the dearest idol of his heart. This enthusiastic outbreak lasted nearly three months, when his airy fabric was once more dashed to the ground.

## CHAPTER VI.

FANATICAL BENEVOLENCE—QUIXOTIC ENTERPRISE—THE  
CHANGE TO WORSE—THE RUNAWAYS—THE YOUNG HER-  
MIT AND HIS ADVENTURES.

TUCHFELT was a man of a good heart and most benevolent disposition; he would have rejoiced, were it possible, to carry the whole human race to heaven on his own shoulders; but his views were so limited that he seldom made choice of the best means for the attainment of his object. That noble and beneficent plan of the pious Francke, in founding the Orphan House at Halle, was ever revolving before his eyes. His enthusiasm for the extension of the divine kingdom drove him so far that he ventured on founding a similar institution, the venerable old man believing or rather imagining that nothing more was requisite than a blind confidence in God. Had he correctly understood the nature of spiritual heroism, and carefully proved himself afterwards, he would have certainly found that in place of the reality, he possessed only the appearance of that virtue. This is a rock upon which multitudes of great, and in every respect upright men, are apt to founder.

Christ and his apostles speak much of the power of faith; a vast deal is contained in those words—"All things are possible to him that believeth"—when taken in their correct acceptation. If however we would not rush into dangerous errors, we must carefully compare things with one another. I will here stop a moment to explain the subject. If the Deity endows a Christian with the power of working miracles, it is evident, that in order to preserve him in the right exercise of that power, from infringing the established order of nature, or thwarting the grand scheme of Providence, a divine wisdom is essentially necessary, an attribute impossible to all other beings but God. It is *therefore again* evident, that whenever he designs a miracle

should be wrought, a special divine notice must be imparted at the moment, by means of which the worker of miracles may know that he has the power to perform the miracle, and may feel a profound confidence in God that it will conduce to his glory. It is natural therefore to suppose that he never will employ extraordinary means of this nature in the achievement of designs that can be effected by the ordinary course of Providence. When Christ endowed the apostles and primitive Christians with the power of working miracles, he gave them a special divine impulse which they were always to follow, or in other words, they were to believe, and when they did so, they could remove mountains. It hence follows that no one can work a miracle unless he possesses the consciousness of a supernatural endowment, that special divine notice by which the worker of miracles perceives at once the possibility of performing the miracle, feels the capacity for performing it, and recognizes its beneficial tendency.

The methods of divine Providence are in some respects similar. When a person of strong faith ventures upon extraordinary enterprises for the divine glory, which although they cannot be regarded in the light of miracles, nevertheless transcend the ordinary powers of men, as that of Francke and others, it lay in the plan of divine Providence that an orphan house should be built at Halle, but prior to the undertaking the amount of good was carefully balanced with the amount of evil which might result from the establishment of such an institution. And this is evermore the case when God intends the prosperity of any benevolent enterprise. But is it possible for the holiest man on earth to know beforehand whether his plans, though most benevolent in appearance, and conducive to human happiness, will in reality produce these results. What in one place may prove a blessing, in another may prove a curse, and this none but God, who is perfectly acquainted with all events in their infinite minuteness and infinite magnitude, can with certainty determine. If a man therefore enters upon a plan which seems to promise a large amount of good, and it miscarries, and then impiously casts the blame of his failure on God, alleging that he hath said that faith will remove mountains, he not only commits a great error, but a most grievous sin. When God *desigus to prosper the enterprises of faith, he always selecta*

such instruments as will best exemplify the power of faith, and recommend the excellency of the gospel. And were all men actually heroes in faith, there would still be enough for all to do without running, like Tuchfelt, into wild and visionary projects. God always directs the external course of events in such a manner that the benevolent can commonly discover the peculiar want or deficiency in society that needs a remedy, and ardent love to God and man will likewise lead to the appropriate means for supplying it. Thus Francke proceeded. He first perceived the necessity of such an institution, he then discerned a favourable opening in Providence which inspired a faint hope of accomplishing his object, and then, as he had a large number of friends and patrons in all Germany, he regarded it as a sign of encouragement to his undertaking. And now the peculiar virtues of the man came into exercise; he spared no pains, he neglected no sacrifice, he loved God and man with such ardour, and trusted in his promises with so much strength and simplicity, even in the darkest seasons, that God was well pleased to crown his pious instrumentality with his approbation and blessing. And this is the true state of the matter.

But when a man once conceives a fancy that a particular plan is wise and good without the requisite evidence, or without the encouraging smiles of a favouring Providence, if he undertakes it in his own strength, and relies on his own vain and self-excited confidence, it will commonly happen to him as it did to Tuchfelt,—he will be put to shame. This well-meaning man, in connexion with a number of the Berlenburg church, formed the design to establish an orphan house, and for the accomplishment of the design, they had recourse to a most singular plan. In order, as Tuchfelt conceived, to make the whole affair entirely dependent on Providence, he determined to open a mine in a very promising situation, that might yield a fund sufficient for the erection of the requisite buildings, and for the future support of its charities. He had however no means himself, but he sits down, draws up a plan in writing, and publishes for stockholders. Of these he found a considerable number, among whom was Theobald, Samuel's father, who held no less than a thousand shares. All *things went on finely at the start; they purchased a mine in a situation that was most favourable, and soon struck*

upon a large vein of silver; they erected out-houses and furnaces, and every one was full in the belief that Tutchfelt would as certainly accomplish his design as Francke himself. The place where the buildings were situated was full seven miles from Berlenburg, and some one must of necessity be here to oversee it. To this important office Tutchfelt appointed his son, of whom, with all his rigid and careful education, he knew absolutely less than others; for he had become, notwithstanding the extreme care and excessive pains bestowed on his education, an arch hypocrite. His passions, which had been merely confined without being bound, broke forth on the first opportunity like wild beasts from a cage. He managed the mine so badly that in a short time he not only expended all the money, but also involved his aged father and the stockholders in an immense amount of debt, which the mine and all its buildings, were not sufficient to liquidate. The consequences were, that the gentleman overseer ran away and became a soldier, and the creditors took the mine with its apparatus. Tutchfelt lost his honour, his affection, his esteem; and his credit which the Berlenburg brotherhood had so highly extolled before, was now made a crying reproach. These events occurred about the time that Samuel was under the care of Tutchfelt, and first became acquainted with Lisetta. It was then, as I have stated, the warm fancy seized him to imitate the self-denying life of Madame Guyon, by a solemn vow to consecrate himself entirely to the service of God. Just about this time the old gentleman began to learn something in relation to his son's mismanagement—a blow which in a measure awakened him from his reverie—though he still believed his son to be a pious and upright youth, he believed his plan of building an orphan house to be from God, he believed a rich mine to be the gift of God, and a sure token of his approbation; in a word, he believed, *believed*, BELIEVED, and by his belief deceived himself most awfully. He now went himself to the mine, when Samuel of course was left without a keeper. As there was no one to watch over his conduct, he at first began to visit Lisetta, but he did not remain there long; being now at liberty, he was soon in every house in the town, where many out of ill will to the pietists took a malicious pleasure in corrupting him. His propensities and passions soon *began to burst over their mound in full flood. He felt*

immediately into habits of idleness, then learnt to lie and deceive, and grew at length so self-willed and ungovernable that he surpassed all the youth of his age in every species of mischief and wrong. Every spark of good seemed entirely extinguished within him; the house of Tuchfelt he avoided as a prison, and shunned as if it were a plague. His conduct soon became the common talk of the town, which, with a little admixture of slander, came to his father in the shape of a report, that he had been educated into a little Satan demon. Theobald had invested a large sum of money in the mine, and had heard somewhat sooner of the bad management of the overseer, than of Tuchfelt himself; in the meantime others brought to him the most unfavourable reports respecting various members of their little community who had previously been regarded as saints. It frequently happens in cases of this kind that one extreme leads to its opposite—if those whom we fondly deem angels do not in all points conform to our standard of judgment, we are prone to set down every delinquency as intentional wrong, or open hypocrisy. On account of the nearness of Berlenburg to Swartzenau, Theobald had frequent visitors—almost every hour of the day there was some one there either to hinder him in his labour or to eat at his table; the latter became at last so burdensome that he gradually withdrew from their society, though he still continued to hold the same sentiments, and to read every thing that issued from the press. As soon as he had heard of the corruption of his son, and the absence of Tuchfelt, he went to Berlenburg to fetch his child away, but to his great surprise the boy was no where to be found. He gave directions to others to seek for him with the utmost diligence, and in every quarter, but still he was not to be found. The severity of this sudden and unexpected blow almost struck the wretched man to the earth; all his strong faith now forsook him, he ran sometimes to one place, and sometimes to another, for he knew not where to direct his anxious search. All his exertions availed nothing. Samuel was no where to be found; he had gone off, but where, they had not the least suspicion. His father offered a large reward to any one who should find him, and hired persons to seek for him in every direction,—to scour town and country, to examine wells and rivers, if possible they might find him either living or dead. But it was all in vain, he

was obliged to return without him, and to be himself the sorrowful messenger of the sad tidings to his wife, who as soon as she heard it fell immediately into a swoon. After some time their grief subsided, and they endeavoured to console each other under the affliction as well as they were able. Theobald had yet two other children, a son and a daughter; in all three children, which Amelia had borne him.

My readers will perhaps be anxious to know what became of Samuel; I will proceed to inform you. The lad began about this time, although he was only ten years old, to experience quite a reformation of conduct. His various reading had tended to excite his imagination in a very high degree; at one time, all the saintly personages, of whom he retained a distinct recollection, were revolving before his mind, with their extraordinary trials and sufferings, and then he resolved to be a hermit—at another time, these exciting scenes all vanished, and he was out again, pellmell, plunging in all the excesses of a wild and ungovernable boy, breaking windows, throwing stones, and using profane and insulting language, all of which in his view were mere trifles. In one of these frolics, as he was playing with one of his companions in a meadow, a cross dog came leaping and running furiously through the high grass, and before his companions were aware of his approach, darted in amongst them, and bit two of them severely, one of whom actually died of the wounds in less than a fortnight afterwards. Samuel had run from the meadow in terrible affright, and saw from the window his poor comrade contending with the dog; a contest equal only to the strength of a man. He witnessed the whole scene, even the death of the unhappy and lamented youth.

These circumstances made such a deep impression on his mind, that he passed the whole night alternately on his knees and on his face, with loud lamentations and tears. His past scenes of wickedness, together with his whole life, rose up before him like so many furies, who were about to drag him into darkness. Tutchfeld's instructions revived afresh in his mind, like the word of God which he had violated, and he felt condemned and lost. Toward morning, a soft, subduing calm, seemed to diffuse itself through his mind. He now felt an irresistible impulse to *separate himself from human society, to spend his life in*



contemplation and solitude, in some lonely desert. As to clothing, meat and drink, and other conveniences, he never once thought. In the midst of these feelings, his distress of mind suddenly abated, and it appeared to him as if God were appeased by the offering; a still deeper peace pervaded his bosom, and his whole outward appearance was so calm and serene, that the family desired to know the reason of it. He gave no satisfactory answer to their queries, but secretly packing up his necessary clothing, and slyly slipping out of the house, he sauntered around, until by degrees he got away a little distance, and then, when no one was observing, he hurried off as fast as possible. He had fixed upon no particular place of abode; this was to him a matter of pure indifference, all he wished was to be in some remote wilderness, away from all human intercourse and society. He travelled onward, until he found himself between the duchy of Berlenberg and Westphalia, where is an extensive mountainous region, covered with immense forests, and for a long time entirely uninhabited. He directed his face thither, and began rapidly to ascend the mountain; he had walked so fast, that at evening he was full three leagues from Berlenberg, although he did not set out till after dinner. At length he came to an elevated spot on the summit of the mountain, where the setting sun shone full in his face, and he saw around him, far and wide, nothing but one vast unbroken extent of woods and mountains. He felt hungry, for he had nothing to eat; approaching night also created some anxiety in his bosom, when he thought of the wolves, and mad dogs, and ghosts, and other frightful creatures. Oh, how he now wished he were home in the family of Tuchfelt, but it was now impossible. He had a Bible with him, and some other good books; he opened his Bible and tried to read, but he found no comfort; the pains of hunger began to gnaw at his stomach; then he ran over the lives of the holy hermits of whom he had read, and tried again to seek comfort there; but what a wretched comfort to live on roots and herbs. He now broke off the leaves of a wild plant, but he revolted at the taste, it was so bitter; he cut off sheep-thorn and sorrel, but all would not do; he at length began to weep most piteously; in the meantime it grew dusk, and then he thought how probable it was that Satan would *appear there in the wilderness that night, to put him to*

some severe temptation ; he was unable to withstand the frightful thought, he wept aloud, and prayed more earnestly to God for mercy.

While he was walking up and down in the midst of his distress, he espied on the north of him, upon the declivity of the mountain, a smoke rising, which rejoiced him exceedingly. He ran towards it with all possible speed, for he perceived by the smoke that some one was burning coal there. In less than fifteen minutes he was beside the coal-burner. He was an elderly man, from the neighbouring state of Leisenberg, about two leagues from the Breitenauer farm, where Samuel's father resided. The honest coal-burner was much astonished when he saw the young lad running there alone in the woods, especially as he saw he was no beggar boy or vagrant ; he never once thought he should have the good fortune in that part of the world to fall in with an anchorite. As soon as Samuel saw the man, he lost all fear ; his resolution rose again in its former strength to become a hermit, supposing that the anxiety he had just endured was only a trial that God had placed before him to see how he could withstand it. He was now heartily ashamed of his weakness ; he firmly resolved with himself to give way to such feelings no more, and in order that the coal-burner might not send him back to his parents, he concluded not to tell him the true place of his residence. With this mind he confidently approached the coal-burner, and in a grave and serious manner, just as he fancied a hermit would do, said : " God greet you, coal-burner."

" Thank you, my boy. Where are you from, and what are you doing here ?"

" I have come out of the world, and I am going to heaven. I am a hermit."

The coal-burner laughed, and eyeing him keenly, said, " You have come to a poor place, my lad ; it is quite a troublesome world here, and the trees are not quite high enough to climb into heaven."

" Oh, you simple man, I do not mean to climb into heaven. I intend to become a hermit—I wish here in this forest to serve God."

" Aye, aye, so then that is your plan, I understand you ; what part did you come from ?"

" *I came out of Hesse, and my parents are poor.*"

"So, so, two lies in one breath, pretty well done! You are not from Hesse, that I can tell by your language, and that your parents are not poor, I can tell by your clothes."

Samuel blushed, for he found that he had run a little before himself. "Now indeed," said he, "I will tell you the truth, I am from Berlenberg, my father is a tailor, and his name is Haas." This the coal-burner was obliged to believe, as it appeared more probable than the other story.

"How came you to run away from your father to become a hermit?"

"I have read in books of people who have gone into deserts to become holy, and I wish to do like them, I want to become holy too."

"That's noble, I wish you much happiness in your hermit's life—but how will you get any thing to eat?"

"I mean to pray right earnestly, and the Lord will give me every thing I want, in answer to prayer."

The coal-burner was a droll, jovial sort of a character, and had heard and read of such things; he therefore resolved to have a little sport with the boy. He laid down his axe, and went into his cabin, to look about for something to eat. Samuel stood without and saw what he was doing; he was very hungry, but durst not now mention it. At length the coal-burner said, "If you wish any thing to eat, go out there and pray." Overcome with shame, he went and kneeled behind a bush; in the meantime the coal-burner prepared a large piece of bread and butter, and slipping softly out he laid it on a stone not far from the cabin. As Samuel rose from his knees, on his way back to the cabin, he found the bread and butter on the stone, and began to eat. The coal-burner, with apparent astonishment and surprise, asked where he had obtained it, and then seeming to recollect himself, said, "O yes, now I know; while you were praying, a great white bird flew down with something in his mouth, and laid it on a stone; did you find the bread and butter on a stone?"

"Yes, I did most certainly."

"Ah, now you must be in the right way; if you will only keep on, and become a pious hermit, you will want for nothing—but where do you intend to sleep to night?"

"Why, if you will permit me to sleep in your cabin to-night, I will build one in the morning for myself."

"Very well, you can do that?"

Samuel slept comfortably, but the coal-burner lay awake reflecting on the anguish that his parents were doubtless feeling respecting their lost child. He endeavoured to devise some means by which he could give notice of the fact, but he durst not leave his kiln for a moment, while it was burning, and his wife came only on Sundays, to bring him provisions enough for the week. He saw no other way but to be patient, until some opportunity presented. The next morning when Samuel awoke, the coal-burner addressed him : " Samuel, the Lord has shown me in the night, that you must stay here and eat with me, until my coal-pit is burned out, and that you must not stay in my cabin, but if you wish to be a hermit, that you must build one for yourself." This struck the boy favourably, he went immediately to work, and twisting together some twigs and bushes, he built a small sort of cabin, in which he slept that night. Now he began really to think he should be a hermit in earnest, and was much delighted with the thought. During the day he kept his usual praying hours, and read in his books. The coal-burner, in the meantime, had considerable sport with him; sometimes he made strange noises in the night, and made him believe that it was Satan, who had come for the purpose of tempting him; at others, he stood afar off from his cabin, and spoke to him in tones imitating angels. But notwithstanding all these favourable beginnings, it became pretty evident in the course of a few days, that he began to be sorely tired of his hermit's life. The coal-burner reproved him, and endeavoured to encourage him to persevere, but all would not do; he retired to his cabin, and secretly packing up his bundle, he seized an opportunity when the coal-burner was absent for water, to wander back by the way he had come. He confidently believed he could find the way; he therefore plunged into the woods, and proceeding on for some distance, he missed the road by which he had come. He continued to wander in a wrong direction, until he had travelled about five leagues, when he struck into a public road, leading from Hesse to Westphalia, near a large farm house, then used as a tavern. The farm was called the Leinen Struth; it belonged to the duchy of Berlenburg, and had been noted as a retreat for robbers. Samuel was heartily tired, almost famished with hunger, and withal in the greatest perplexity and distress. He could no longer

contain himself; he ran into the house weeping, and told the innkeeper and his wife, whom he found sitting by the fire, that he was the son of Diedrich Theobald, that he had been boarding with Tuchfelt, and had run away to become a hermit; but that he was now sorry for his misconduct, and wished to return to Berlenburg. He told them he had lost his way, and begged most piteously for something to eat. The people had already heard of his being lost; after they had prepared some refreshment for him, and it began to grow toward evening, they dissuaded him from setting out that evening for Berlenburg, and promised if he would stay till morning, they would send some one to accompany him.

In the evening the boy lay in his chamber, and had fallen into a tranquil sleep. The report was rife about this time that the neighbourhood was infested with a terrible band of robbers, commanded by a woman, the wife of a nail-manufacturer, who was known there as a remarkably excellent and upright man. This female, on account of her peculiar aptitude at every sort of baseness, went in the neighbourhood by the soubriquet of Schnuh's, a term in the language of the country which signifies smart, handy. When her husband had manufactured a sufficient quantity of nails, she packed them up, and went into the adjoining neighbourhood of Hesse and Westphalia, for the pretext of disposing of them; but when she arrived at the Leinen Struth, where herself and comrades held their rendezvous, she arrayed herself in the costume of a cavalier, and assembling her followers, committed the most horrible depredations, murders and robberies. When she thought it was time for her to return, she laid aside her uniform, packed up her bundle, and returned to her husband. The old gentleman was always much pleased, when she brought home a good round sum of money, though she was always cunning enough never to give him more than the worth of the nails, that she might not lay herself under suspicion. This terrible course she continued for a long time, and was every where known under the name of the Baron Schnaus. At length she was apprehended in the act of committing a dreadful murder, her sex was discovered, and she was imprisoned at Leisenberg. Her husband thought no more of the matter than if any other event of the kind had occurred, and as he resided about three leagues from Leisen-

berg, when the report had circulated through the land that they had caught the Baron Schnaus, he was led by curiosity to go with several neighbours to see him, when, to his great surprise, he saw a woman. The unhappy man, in order to have a better view, stationed himself near the door of the prison; she advanced, he saw the baron, he gazed intently for a moment, then fell in a fit, and was afterwards conveyed home without knowing how. Not long after she was condemned and executed.

That same evening on which Samuel had come upon the Leinen Struth, was the time of their general rendezvous, when the baron was out on his excursion. About eleven o'clock he came with an armed band of robbers, each slipping in at small intervals, while the house was quiet. The landlord and his wife were both present, and went part and parcel in their booty. When all were assembled, being beneath the room in which Samuel slept, they made such a noise and tumult, that the child could not sleep. He raised himself up in bed, and at last getting up, he slipped on his stockings, and went down stairs into the room in which the robbers were. He thought of no harm, but his curiosity had well nigh cost him his life. As he entered the door, the robbers all instantly looked up at him, but the tavern-keeper instantly thrust him out, and ordered him back to his bed without uttering a syllable of resistance. Schnaus, who was in the highest degree blood-thirsty and wary, swore in an instant the death of the boy, notwithstanding the favourable representations of the landlord, who related to them his whole story, and the remonstrances of the other robbers, who strongly pleaded in favour of sparing his life. "That cannot be," exclaimed the cruel wretch, "the little rascal may betray us; out of the way with him at once." With that he seized a large butcher knife, and regardless of the earnest entreaties of the rest, bounded up stairs into the chamber—but the bird had flown. The kind angel of the Lord rescued him from the hands of the murderer.

Samuel perceived at once that all was not right; his fright and terror had actually caused large drops of perspiration to start from his skin. He quickly drew on his shoes; scarcely had he done, before he heard the voice of the monster; with the rapidity of thought, he flew through the back door, and was out under the free heavens. Fear

supplied the place of wings—he did not run—he flew over the fence into the bushes. Schnaus and his gang now became the more uneasy, fearing the boy might entirely escape and betray them. They first searched the house from top to bottom, but as they were unable to find him, they scoured every mountain and valley, till break of day, in earnest pursuit. And they most certainly would have found him, had not a kind Providence directed him in a very singular manner. As soon as he was in the bushes, he breathed freely, yet he was not satisfied to remain there, he crept softly along without thinking where he should arrive. The thought of ghosts and wolves never once entered his mind, but the case of David seemed to come pertinently to his mind. “I would rather fall into the hands of God, than into the hands of man.” In less than a quarter of an hour he struck upon a footpath, which notwithstanding the darkness of the night, he could faintly discern by the light of the stars. He did not long consider what to do, but passed immediately over the path into the bushes on the opposite side. By this time he could scarcely stand; he was so completely overcome by fatigue, that he could go no farther. He crept silently as possible in among some dry brushwood, and there extended himself at full length. Scarcely had he been fixed there, before he heard the voice of two men at a distance, walking and conversing together in a low tone. They drew nearer, and the poor boy trembled from head to foot. Soon he understood what they were saying; he discovered that one was petulant, because he had been sent out. “There is nothing to fear if we have only a good conscience,” said he, “we might have told him that we were merchants, and the boy would have had no further suspicions. I will no further, who would look for him so far from the house; he certainly has not run so far as this. I will go back.” “And I also,” replied the other. After standing a short time, they both returned. Samuel now became completely tranquilized, he soon fell into a gentle slumber, and when he awoke it was daylight. He began now to slip onward through the bushes, until he came to a footpath, which led him at the distance of a mile or two into a clearing, when he looked up, and saw some people at work in the field. They appeared to him as the angels of God, he exerted all his strength to reach them, and when he came up where

they were, he sat down and wept, without uttering a word. They stood around him in astonishment, sympathized with him, and inquired how he had come there. He related to them his whole story—how and why he had left Berlenburg, where he had been—how he had passed the night, &c. The people treated him with much kindness, they took him to their village, refreshed him with food and drink, and concluded to send a messenger with him to Berlenburg, which was now about three leagues distant, and at the same time make evidence of the facts to the government, that robbers were again on the Lienen Struth. The forenoon they had Samuel pass in rest and sleep, and after dinner they sent him to Berlenburg.



## CHAPTER VII.

SAMUEL THEOBALD'S RETURN—THE VISIT—HIS FUTURE  
COURSE OF EDUCATION—CHARACTER OF HIS TEACHERS—  
THE FANATICAL DOCTOR AND PREACHER—ALCHEMY.

FROM this period onward the course of Samuel's education took an entirely different direction. When he arrived at Berlenburg, he found the aged Tuschelt much cast down and dejected. Although much rejoiced to see his pupil again, he did not, on account of his own oppressing concerns, take any further trouble than to send a messenger to the Breitenauer farm, to acquaint his father that he had returned. His father came back with the messenger, and when he once more saw his son, he could not refrain from tears. I will not here detain myself with the tender upbraidings of his parents; suffice it to say, that as soon as the story got abroad, the mischievous and ill-affected gave him the nickname of the hermit. Theobald took Samuel home, that his mother also might fully participate in the joy of the occasion. Here he remained for some time with his parents, whose affectionate anxieties now led them often to consult together, respecting the future plan of his education. They were both satisfied from the well acknowledged capacities of their son, that he ought to be devoted to a literary course of life, but were as yet unable to settle upon a definite plan. At length a way opened; the Baron Van Wirthen had privately kept himself informed of the affairs of his brother-in-law and sister, although he had no more direct intercourse with them than if such persons had never existed. His wife, who was from a noble family, and was withal a most excellent lady, often urged her husband to send Amelia and the family an invitation to visit. She had heard of Amelia's excellent management in their condition, and thought it nothing more than was due from affection. The matter had been previously concluded, and now that Samuel was found and at home with his parents, the baron desired to counsel

them respecting his future education. He accordingly sent a messenger to the Breitenauer farm, desiring them in an affectionate invitation to hold themselves in readiness by the next sabbath, when he intended to send his coach for the whole family. That the invitation was an object of high gratification to them, it may be easily imagined, especially to Amelia, who although she had never repented her choice, yet at times felt a certain degree of melancholy, in view of her altered condition. She was however too prudent and regardful of the feelings of her husband to suffer him even to suspect the fact. Theobald himself was quite sensibly affected with the honour paid him, and thought over in private how to comport himself in the best manner, in presence of his noble brother-in-law. The coach arrived on Saturday evening, and on Sunday morning conveyed the family to the castle. The baron and his lady waited for them at the door, and received them in the most polite and affectionate manner. It is unnecessary to speak here of their mutual demeanor. It is enough to observe, that Theobald and Amelia felt as if they could not sufficiently humble themselves, and the baron and his lady, as if they could not sufficiently condescend—and this is real politeness. Humility is the repeller of coldness in intercourse, and the parent of all affection and esteem.

They were now introduced to a very dignified, fine looking man, clad in a scarlet coat embroidered with gold, who excited in the breasts of our visitors a high degree of respect and consideration. It was the distinguished Dr. Dippel, royal surgeon to the Emperor of Russia, who had lately come to Berlenburg, and was already extensively known by his writings. Dippel associated with the baron as an equal, and appeared in the eyes of Theobald and his wife, as an exceedingly proud and haughty person, an opinion which they had reason to alter, after a nearer acquaintance. While they were all seated at table, and Dippel had had an opportunity of becoming acquainted with Theobald and his family, he broke out into a sudden eulogy upon them. "Baron," says he, "I admire your relatives here *superlativo gradu*, a man who is *nobilist* by nature, as your brother-in-law appears to be, ought in justice to be received into any noble family as an ornament, and now it seems to me, that this youth Samuel is by no

means lacking in talents, he is certainly a youth of courage. Baron, we must do something for him, he must become a *medicus ex professo*." "Well, let me have your advice in the matter," said the baron; "in what way would you recommend us to commence with him?" "That I will do most cheerfully," returned Dippel, "you must certainly be acquainted with that celebrated physician, Rosenbach, *per renommé*." "I have heard much of him, and I think I have seen him." "He has an excellent instructor now living with him, who brings youth along in their studies, as rapidly as in the best gymnasia; he may go there immediately, and from there direct to the university—he is also a *Theologus theoretico practicus*, a pious and a very learned man. I will, with your permission, direct a note to Dr. Rosenbach, and another to the instructor, and I can assure you, he will be at once received, as Rosenbach himself has informed me, that if I knew of any who were desirous to have their sons study, I should recommend them to him."

This plan met the ready approbation of all present, and the whole was concluded on the spot. Rosenbach lived about two leagues from the small village of Ederthal, through which their route lay on their way home. Theobald resolved to visit the place before his return, and leave his son as was proposed. Dippel prepared the letters and put them into the hands of Theobald.

In addition to this favour the baron likewise allowed to Theobald and his family the right of remaining in the hereditary line of the family, and entitled them to the privileges of nobility. This may certainly appear very unwise and undesirable in the judgment of many high-minded noblemen; but it is not so in reality. The baron reasoned thus on the subject. If my sister had entered a convent or were dead, I should still continue to treat her as my sister, and so would I have done if she had not married at all. She has now chosen a course in which by her kindness and prudence, she has rendered a man happy; they are farmers, and desire to be nothing higher; in what respect does this injure my nobility? that remains as pure and uncorrupt as ever. If a nobleman himself were to marry from the class of common citizens, his children would still bear his name and titles, wherein then do we differ? After Theobald and his wife had enjoyed the society of their

friends, they prepared for their journey home. The baron accompanied them as far as Eduthal, where Theobald returned with his family in another conveyance.

As I have undertaken to write a history of fanaticism, I hope my reader will not take it ill if I somewhat circumstantially describe the various characters who happened to flourish in the times of Theobald. There is scarcely any thing more rich in instruction than the real progress of the human intellect, whether it be contemplated in the light of philosophy or be regarded as an example of admonition and warning.

Rosenbach was a physician of most extensive celebrity, who performed a vast variety of astonishing cures, not only among the common people, but also among the higher classes of society, and for the most part with the happiest results. He was the son of a poor day-labourer who died early, and left him an orphan, with no other prospect of support but that of begging from door to door. In his thirteenth year a benevolent woollen-weaver took him in out of mere compassion, and taught him the trade, in which he displayed such excellent judgment, and superior talent, that he not only obtained in a short time a knowledge of the trade, but also during his leisure hours learned to read and write and keep accounts. His kind master afforded him every facility and assistance in his power, and gave him besides many a spare hour for improvement. This course he pursued until he was sixteen years old, and at that time excelled all the young men of his age in the knowledge of religious truth, and all other kinds of useful information. About that time his benevolent master died. As he possessed a thorough knowledge of his trade, he established the business in his own name. He took boarding with a widow in the neighbourhood, and laboured diligently at his employment, but with no less diligence at his studies. In his manners Rosenbach was reserved, still and retiring; in form he was short and compactly built, dry in temperament, a brunette in complexion with dark brown curly hair. About this time he chanced to fall in with a copy of Paracelsus and Jacob Behmen's works, whose obscure, and large promising style gave to his mind a most powerful impulse. He went resolutely and laboriously to work to find the philosopher's stone. He sought out and became acquainted with persons who not only admired

these singular writings, but who also devoted themselves to the study of their fundamental principles. With these he associated whenever he had an opportunity, and wove together their dark verbal comments on the deep mysterious text as well as he was able; but he was too prudent to reduce them to practice without a clear comprehension of their meaning. He therefore continued to labour industriously at his calling, and to read in the meantime whenever he had leisure; when he felt a confusion of mind, he studied hard until he obtained something like clear settled views on the subject, and at length formed a sort of philosophical system for himself, which had more plausibility than many of the learned would imagine. In this way he continued in quiet and seclusion, labouring and studying alternately, until his twentieth year, when by accident he fell upon a work on botany lying in a place where it seemed to be little valued by the owner. He obtained the loan of it merely out of curiosity to examine what it contained; but as he read he felt so strong a desire to study the nature and properties of plants, that from that period onward, he made constant excursions into the fields with his herbarium, and whenever he found a plant, he made it his practice not only to describe its forms and appearances, but to write opposite it its peculiar properties and virtues. By pursuing this mode he became in a short time acquainted with a vast number of useful plants. At length he felt a curiosity to try their effects; and for this purpose he visited some of his neighbours who were ailing, and by carefully consulting his books, sought for the appropriate remedy. He expressed the juices of many of the herbs, and by forming a sort of syrup administered it to some of his patients. It is perhaps here worthy of observation, that as he was a young man of sincere piety, he made it his uniform practice to implore the blessing of God on every case he undertook. Whether it be attributed to this, or to his peculiar skill, or to both combined, it is impossible to say, yet certain it is that numerous cases of wonderful cures attended his very first efforts. His fame soon spread abroad, and he was so overrun with patients that flocked to him from all quarters, that he was at length obliged to abandon wool-spinning, and betake himself to the labour of collecting and preparing herbs, and to the visitation of the sick. He now began to believe what before he durst hardly

think of, that God had called him to this particular sphere of labour. Although his charges were exceedingly low, he managed, in a short time, on account of the vast number of his patients, to amass a large amount of money. In the course of his practice he frequently met with cases for which his books prescribed no remedy. This induced him to turn his attention to the elementary principles of medicine. He learned as much Latin as enabled him to read some of the principal authors in Anatomy, Physiology, and Pathology, and also made himself acquainted with the standard medical authors. These studies added greatly to his reputation and success. To Chemistry he never turned his attention till very late in life. In his laboratory he prepared several excellent medicines, though his main object was to discover the philosopher's stone—a fact which he was sagacious enough to conceal.

So soon as his practice became general, he was compelled by the authorities to resume his trade; this however was of short continuance. The high chancellor had been taken ill, and as none of the regular physicians succeeded in curing him, he sent for Rosenbach, who effected a cure in the course of a few days. For this service he was not only highly rewarded, but obtained by that means a license to practice. He soon settled in Ederthal, married the daughter of a respectable farmer, built himself a fine house, and became a man of extensive usefulness. In his religious opinions he was a pure eclectic; he held with no religious system in every point, but pursued his own independent course in religion as he did in medicine, though he was at heart a pietist, and rather favoured an irregular ministry, such as Hochman, Tuchfelt, and the like, than the regular ministry of the establishment. In order to present my readers with a more lively picture of the man, I will describe a visit that I paid him myself in behalf of a sick person when in my sixteenth year. As I descended the mountain the village of Ederthal burst immediately on my view; on the left of me toward the north of the village appeared a beautiful green knoll on the declivity of a wood-crowned mountain, directly on the top of the knoll stood a handsome, large frame edifice, in plain country style, and around it lay about two hundred persons on the grass, all waiting with eager anxiety for an audience with

the doctor. I made up my mind at once that this was the residence of Rosenbach. The door was at the gable end of the house, and a long large hall ran through it from one end to the other ; on both sides were suits of rooms, and on the left was a large room fitted up with leaning seats on each side of it. On these seats sat the people according to their time of arrival ; and to prevent confusion, an officer stood near the door to direct each one to his seat as he entered. In the great hall was a small door which led into a smaller room with one window, and a stand in the middle of the floor, behind which sat the great oracle, a round, short, thick little man, in a dirty cotton nightcap, a smutty looking baize roundabout, black leather breeches, and his stockings down at his heels ; in other respects there was nothing remarkable in the man, except his countenance, which was exceedingly expressive and intelligent. The moment I entered I was much struck with the appearance of the man.

"Your servant, Dr. Rosenbach."

"Good morning, what is your request?"

"I have been sent to you on account of a young woman, who has been now ailing for some time past, and no one is able to help her ; she caught a hard cold after being overheated, which is now attended with a dry husky cough, that has lasted already for two years ; she is gradually pining away, and every one says she will die of a consumption."

"Has she ever spit blood?"

"No, she has not."

"Does she vomit?"

"No, she does not vomit."

"She will not die ; I can help her." He then quickly took his pen from behind his ear, tore off a small piece of paper, scribbled off something with astonishing rapidity, handed it to me, and said, "Go with this into the apothecary shop—there it will be told you, what farther you must do—farewell."

As soon as I left, another took my place. On the side opposite the door, and across the hall, was a large well-stored apothecary shop, with a clerk in attendance, to whom I handed the note. He gave me a small jar filled with an oily substance, and a bundle of herbs ; the oil was

to be taken in hot wine, and the herbs were to be used as a tea. The young woman used these medicines for three weeks, and strange to say she perfectly recovered.

I have often observed Rosenbach with close attention. It is true, he had no regular classical education, he did not know how to term every nerve and muscle, but he knew every other part of the system so much the more accurately, especially its principal parts and their peculiar operation. He did not know much about the cryptogamy and the polygamy of plants, indeed he knew nothing systematically, but what he knew of diseases, he knew correctly, and he knew both how to apply his knowledge, and to apply it consistently. For what purpose then are special teachers appointed exclusively to the single subject of Anatomy? and to what purpose must a young man spend his precious time on inquiries that relate to the minutest parts of the human body? Would it not be better that a teacher who has an accurate knowledge of the human body, should teach so much anatomy as is necessary to the understanding of Physiology, and so much physiology as is necessary for the understanding of Pathology. And thus it might be in the other branches; the teacher of natural history might instruct in materia medica and pharmacy, and another might devote himself to the charge of some large hospital, for the sake of completing himself in medical practice. As it is, every professor considers his own particular department of the highest importance; the professor of anatomy, looks upon the future physicians he is making, with a sort of pedantry, and when his turn comes to lecture on his favourite subject, he can describe the courses and directions, the junction and branching of the intercostal nerves, with the minutest accuracy; but how to cure his suffering patient of his complicated diseases, he is as ignorant as a quack. But let others stir up the wasp's nest, I will draw my fingers away.

My readers are now somewhat acquainted with Rosenbach, with his tutor Hasenfeldt, they are not acquainted. I feel you ought to be somewhat acquainted with the excellent character, who although he ascended to a happy immortality at death, with loud hallelujahs on his lips, was strangely persecuted by orthodox errorists during his life.

Hasenfeldt, was a tall slender man, with an uncommonly penetrating look. He was the son of a respectable corn



merchant, who devoted him to a life of study, on account of his excellent capacities, and his insatiable thirst for knowledge. As soon as he had finished his course at the university, he began to preach, and his preaching was attended with such power, that all classes flocked to hear him. Rosenbach succeeded in employing him as tutor to his children, and took great delight in hearing him preach. He officiated at Eduthal occasionally, and it happened just about that time, that one of the chief officers of the place, had a mistress, a circumstance which created great offence in the place. Hasenfeldt became himself so much excited on the subject, that one sabbath in the midst of his enthusiasm, he turned suddenly towards the officer, and in a voice of thunder, exclaimed: "It is not lawful for thee to have her." This did not certainly mend the matter; it looks to me like the youth in Ossian, hewing off thistle-burrs. For this offence Hasenfeldt was arrested, and shut up to be fed on bread and water, for twelve weeks; he felt it however very little as a punishment, for Rosenbach and the postmaster, daily brought him a comfortable supply of food. After awhile he came out of his confinement, and the postmaster sent his children to him as an encouragement. He was not allowed to preach, that is in the pulpit, although all the people earnestly desired to hear him, and he as earnestly desired to preach. He went one day into the church to preach, but the officer had a policeman stationed on the pulpit stairs to prevent his entrance. The preacher by no means intimidated, cried out with a loud voice, "Let us go with him without the camp, bearing his reproach." All the congregation immediately followed, and he preached out in the church-yard with such power, that every heart was affected. The eldest daughter of the postmaster, in every female virtue, was one of the noblest of her sex. Hasenfeldt superintended her education; he instructed her not only in Latin and the oriental languages, but also in theology. Her teacher was filled with so much admiration of her talents, that he desired to make her his wife. The postmaster was aware of the fact, and on his dying bed told his wife, if Hasenfeldt had only the means of supporting a family, he would cheerfully yield his consent. In a short time after, he was appointed rector of a celebrated Gymnasium, and then married the young lady, with whom he lived a number of years, in a state of high

domestic enjoyment. His investigating mind carried him without regard to the symbols of the church to which he conformed externally, to seek for truth in the Bible alone, though he well knew, or might, if he had desired to know, that so soon as any one ventures beyond the prescribed limits of the church, he is apprehended at once as a deserter, and as a consequence, must either run the gauntlet, or lose his character. All this however availed little, in the ardent and independent mind of Hasensfeldt; his sovereign gave him license to preach, and he used that license as often as he would. His unquenchable and burning zeal, at last wore out his slender constitution; he took to spitting blood, and was reduced extremely low in health. From the period of his father's death, he had been in every respect a father to his younger brothers; he brought them up, educated them, and subsequently aided them in rising to posts of eminence in public life. After he had done all, and had prepared a number of young men for the university with considerable distinction, he gradually became consumptive. His affectionate wife, who had brought up a number of children for him, had passed through the conflict that lay before her. A short time before his death, a friend called in to see him. As he entered the room, he said: "How do you feel in mind, Rector Hasensfeldt?"

"O, I have every thing ready, and packed up for my journey."

"Are you going to leave us so easily?"

"It seems so."

"But how do you feel respecting your wife and children?"

"That matter I have already settled, and I hope it will remain so."

When his hour drew near, Hasensfeldt enjoyed the utmost composure, he had his house in order; at length his pulse began to fail, then looking steadily toward the window, in a sweet but strong voice, he cried out, "Hallelujah," and this was his last breath. Reader, how are you pleased with the man? To myself, he appears like a richly laden fruit-tree in its season, breaking under the burthen of its own fruit. He who brought life and immortality to light through the Gospel, wisely knows how to employ such worthy characters.

These were the two singular men to whom Diedrich

Theobald, committed the education of his son. Rosenbach received him with a great deal of cordiality, though as an instructor, he had no more to do with him than to amuse him at table, with his dry sallies of wit, for in this his fund was absolutely inexhaustible. Hasenfeldt on the contrary, was grave and sober, but he thoroughly understood the fundamental principles of education. He suffered his children to play at certain hours, and sometimes directed the plays himself, always however giving them enough to do afterwards. He was perhaps in every respect as strict as Tuchfeldt in his moral principles, without his austerity and narrowness. Samuel was here educated according to the strictest rules of godliness, and always required to unite prayer with study. To this he was not in the least degree averse, for he had in fact by nature, one of the best of hearts, and a head that could learn whatever he pleased. Although he was sent for the express purpose of studying medicine, Hasenfeldt instructed him likewise in theology, and in the oriental languages, for he used to say, and with considerable truth, that theology is the philosophy for the higher powers of man.

My readers will easily imagine what were the usual daily employments of Samuel. During the four years he was under the instruction of Hasenfeldt, nothing remarkable occurred, except that after awhile by means of the occasional lectures and conversations of Rosenbach, he felt a powerful impulse to the study of medicine. By assisting in the apothecary shop and in the laboratory, he acquired a knowledge of the nature of many substances, long before his preparatory education was completed. It is quite natural that a man of Rosenbach's peculiar turn of mind, should have all kinds of books in his library. His own temperament was by nature highly enthusiastic; he had therefore works on Alchemy, on Astrology, on the Rosicrucian philosophy, and the like. Samuel had not during his whole four years of study, troubled him much about the library; he did not know whether there was any thing in it to please or offend him; but as he was requested one day to assist Rosenbach in the arrangement of the library, he all at once discovered the fancied treasures. Curiosity led him to read a little in them, afterwards he obtained the loan of them to read. Strange as it may seem, though he comprehended nothing of their contents,

he felt a perpetual curiosity to become acquainted with their deep hidden secrets. He went to Rosenbach and begged he would instruct him. Rosenbach laughed, and said, "These things are now too high for you, Samuel, when you have studied a little more, and you still continue to feel the desire, it will be time enough to learn them." This advice by no means satisfied the youth, it kindled his desire into an intenser flame, for he began now to believe, if he could only discover the philosopher's stone, he would be richer than any king; he could then cure all manner of diseases without any farther study of the sciences. He was aware that his wishes were contrary to the feelings of Rosenbach and Hasensfeldt; but he found in the books, that if any one designed to make these great discoveries, he must conduct his studies in secret. He therefore kept quite still on the subject, continuing to study his daily exercises, but by no means with the same relish as formerly. During his play-hours, he always sat poring over these mysterious books, until by degrees, his feelings became so deeply excited, that he seemed to be living in a sort of waking dream. He grew strong in the imagination that his future condition in life would be most happy, and that all the sciences would appear in his estimation as less than nothing and vanity, in comparison with the opening wonders of hermeneutical philosophy; then he would array before his mind, in the most glowing manner, those secret friends of God, who were deeply versed in the profound mysteries of nature, their recondite learning, and how they made their passage through the world, in their mean and simple attire, now here and now there, making the sick well in an instant of time, by a single drop of their powerful specifics, and then again liquifying the solid iron, and with another drop transmuting it into the finest gold; then again citing by their irresistible charms, spirits from the other world, to do their bidding in every thing, even to the performance of miracles. When he had presented those things before his mind, his imagination was so roused and inflamed, that he would leap with a sort of wild ecstatic delight, certain in the belief, that he too on some future day, would be endowed with these extraordinary powers. What was possible to one, he concluded was possible to another. And as it was professed that in order to become a hermeneutical philosopher, a devoted and

self-denying life was essential, he considered it as a recommendation that highly confirmed his faith in the truth of the science, and no longer doubted the possibility of these attainments, but regarded every thing that he read as certainly fixed, and most firmly established. He now commenced a life of more rigid devotedness; he prayed constantly and fervently to God, that he would make him a hermeneutical philosopher, and he himself, endeavoured to make himself one, both in word and deed. His outward demeanour soon became so austere, as to impress all about him with a sort of awe, and his manners were as grave and severe, as if he had again become a hoary anchorite. Rosenbach kept quiet, and no one knew what he thought; Hasenfeldt did not know what opinion to form of him, sometimes he thought the youth would become a man of eminent piety, at others, he feared that his fanatical tendencies would lead him entirely astray, and produce an utter aberration of mind, indeed he knew not exactly what to do, whether to restrain or encourage him. This is often the case with the best instructors; they must at times await the indications of Providence, especially when appearances show the cause to be deeply seated in the mind. Samuel continued firm in the pursuit of the mysterious object, which he had proposed, except that occasionally his warmth of enthusiasm, experienced a perceptible abatement. When he fell in with a new book, the flame of excitement kindled anew, but when the exciting cause was removed, he gradually sunk back into his former state of indifference. This alternation of feeling continued till about his eighteenth year, when he was about to enter the university. He had now studied under Hasenfeldt, the Latin, Greek and Hebrew languages, laid a good foundation in the French, and pursued a regular course in philosophy, so that in respect of his preparatory studies, he was well-fitted for pursuing the higher branches of study. The entrance of a youth into the higher seats of learning may justly be dated as a distinct era in his existence, as it then commonly happens that the mind takes a direction which sheds its influence on the whole life afterwards. Teachers have as little share in its production, as the sciences themselves; it is generally caused by the particular *state of society*, or the accidental prevailing taste, which if *time and opportunity* be not entirely thrown away on trifles, *ever remain as the groundwork of the future character.*

## CHAPTER VIII.

THE FANATICAL STUDENT—HIS SINGULAR ADVENTURE—HIS  
IMPRISONMENT AND LIBERATION—THE PIOUS MONK—DIS-  
COURSE ON HERMENEUTICAL PHILOSOPHY.

BEFORE his departure for the university, Samuel paid a visit to his parents: his grandfather Hans was now dead. He afterwards went to take leave of his uncle the Baron Von Wirthen, who as he set out for Altdorf made him a valuable present. Nothing worthy of remark occurred by the way. When he arrived at Altdorf, the recommendation of his uncle gave him free access to many distinguished characters—a privilege which, on account of his extravagant enthusiasm, that led him into courses in the highest degree singular, he did not long enjoy. His entire mode of thinking was so utterly unaccommodated to an academical life, that he kept himself aloof from all society, and lived altogether in a state of seclusion. He visited the various bookstores in the place, and purchased all the works on alchemy that he could find, thereby collecting together a mass of books for which a man of education and understanding would not have paid a single guilder. In his estimation they far outweighed the greatest treasure. Among these he found a work entitled the history of Christian Rosicrusius and his order, written in such an enthusiastic style, and filled with such romantic imagery, that he sat completely absorbed in the perusal of it. The writings of Sincerus Renatus had already prepared him for this. Now he found the great mysteries he was seeking after, here clearly developed. He could not help wondering how such a book had not been kept more secret, and regarded it as a special mark of a favouring providence, that he of all others should be directed to discover it. It seemed to him as if other people had been so completely blinded, that they could not perceive it with their eyes open. *The lectures of the university he attended but sel-*

dom: he confined himself entirely to his rooms to pore over in solitude the rich treasures of knowledge opened in his books. Some of his friends taking cognisance of the fact, went to him in kindness to inquire the reason of his absence, and to remonstrate with him for his criminal waste of time and money, and for proceeding in such opposition to the generous design of his parents. Others who had suspicions of his high enthusiastic tendencies expostulated with him, and represented to him the consequences of his conduct; but he understood every thing better than they, and would have offered a vindication of his conduct, if argument could have availed, but as it did not, he was silent. One of them took the opportunity to inform his father of the facts, but ere the letter reached him, his son was far away over the mountains.

On a fine afternoon as Samuel went out to walk on the public road that leads to Nuremburg, he saw a small swarthy looking man walking at a leisurely gait just before him. Theobald quickened his pace to overtake him. When he came up with him they both entered into a friendly conversation, in the course of which the darling theme of the hermeneutic philosophy was incidentally broached, but most probably on both sides with entirely different motives. The little man secretly and without suffering his design to be suspected, endeavoured to ascertain Theobald's circumstances. His parents had just before sent him a draft of five hundred guilders; this the simple student soon revealed, and now the net was laid for the unwary bird; he had betrayed himself and there was no hope of escape. He professed himself a genuine Rosicrucian, and the better to excite the enthusiasm of Theobald, he unbuttoned his vest before that he might see the large golden cross on his bare breast; at the same time assuming an air of extraordinary gravity and affected wisdom, he at once succeeded in impressing Theobald with a profound respect for himself. The man now appeared in his estimation as a highly worthy brother of the golden cross, a man who was of more importance to him than if he had seen an angel from heaven. The elevated style, too, in which he spoke of the greatest secrets entirely captivated him, nor could he by any means conceal his feelings, he was *affected* with joy, and in a higher strain of enthusiasm than one can well imagine, he thus addressed him: O most favoured by the Most High, coun-

miserate an ignorant unworthy youth—tell me what I must do to become a worthy Rosicrucian! For this I have long been praying—I have lived a life of the strictest devotion, and am now ready to do any thing in order to become a member of your sacred order. The stranger gravely smiled and said, “My young friend, you enter upon a most difficult undertaking, yet I have the power through my holy talisman to discover the sincerity of your intentions.” Upon this he drew a singular, bright golden instrument from his pocket, laid it upon Theobald’s head, and returned it in silence again to his pocket. Like a criminal before the bar of the judge, stood this simple hearted young man before this wily stranger, as if in momentary expectation of his sentence. Listen, exclaimed Osiris, (and as he used the word Theobald was awestruck at its deep hieroglyphical import) listen! if you can endure for the space of one year the trying ordeal both in body and in mind, and never attempt escape from the school of trial, you may be initiated into all our secrets, and inducted into our order. You will then with certainty discover the philosopher’s stone, and with that you may not only render yourself happy, but enjoy a perpetual intercourse with the spiritual world. Cheerfully, most cheerfully would I consent, if it be possible for human nature to endure it. Nothing would I refuse to bear if I can only ascend to the highest point of hermeneutical philosophy.

That will be more difficult than you imagine; we must however undergo them, and what we have done you may do also. One main point worthy of observation is, that every entering brother must support himself during his term of probation; he must continue the master of his own money, but should he pass safely through his trial, he must relinquish it all in favour of the order.

As to that I have no objection, I do not know that my money can be better expended.

If you will consent to these conditions, and will travel with me, I will conduct you to the sacred spot, where our great master holds his seat, and there you will learn more in a short time than all the universities in the world can teach you.

Theobald was in an ecstasy of joyous excitement; he was ready for any thing. The matter being concluded, he returned to the university for his clothes and money, and in



the morning he set out for Nuremburg, where Osiris proposed to await his arrival. Theobald scarcely knew how he got home; his future life of blessed enjoyment, akin only to heaven itself, rose up before his imagination in its most lively attractions; for nothing now was more certain to him than that he should find the stone of wisdom, and be empowered to work miracles. He thought he must inform his parents of his happy fortune, that he might the better insure their consent. He sat down and wrote them a long letter, in which he painted in golden hues, his transporting prospects, promising at the same time to acquaint them with his success as far as permission was granted him.

The next morning early he took his purse of gold, packed up his clothes, and travelled post haste to Nuremburg, where he found his friend at a house previously designated. The man now informed him that it was necessary for a true Rosicrucian to travel on foot, staff in hand, and make as little display as possible; their other necessities would be easily provided for by poor people, and even in these it was requisite to be frugal. This arrangement delighted the young man; he left his effects in the care of a responsible person until called for, and purchasing a knapsack, in which he placed his necessary clothing, departed on his journey. The course which they took was in a south-easterly direction. Osiris did not conduct him by the principal highway, but through pathless and untravelled places, and in unknown borders. He strictly prohibited Theobald from questioning him respecting the places through which they passed, or the names of the towns; he therefore knew not through what country they were travelling, or whither he was going. The first five days they travelled entirely by daylight, and rested at night, but after that he seemed to become more weary; advancing in the evening toward the public road which they travelled during the night, and in the morning, usually putting up with farmers, all of whom seemed to be well acquainted with Osiris. Throughout the whole journey, he acted the part of a pious man; his frequent kneeling and praying, his wonderful carefulness in all his language, and his extreme benevolence, produced the deepest impression on the mind of Theobald. He confidently believed himself to be in the safest hands. For the most part, the Rosicrucian was per-

fectly silent ; he spoke so little that Theobald had not the remotest idea of the way he was travelling. At length they arrived at a chain of the Tyrol mountains ; at the foot of a rocky eminence lay a small village which they reached early in the morning, and where they proposed to rest during the day, with a view to resume their journey in the evening. Here Osiris took Theobald aside, and addressed him in the following manner : Friend Theobald, we are now at the end of our journey ; you have left all and followed me : in this you have done well, yet it is somewhat unfortunate that you are so young a man, still we shall lay upon you no heavier burthen than you are able to bear ; you must of necessity undergo the trials prescribed for you, for you yourself can at once perceive, that we must try every member to ascertain if he be worthy of our sacred order ; if he can deny all his sinful propensities—if he is resolute enough to meet danger with the requisite strength of courage ; and in fine, if he is possessed of that power of self-command, and that capacity to comprehend and to keep the great secrets committed to him. Here on the threshold of our sacred sanctuary, you must either promise, and that in the most solemn manner, never to reveal what you shall hereafter witness ; or now take the liberty to return whence you came ; in the latter case you will be obliged to give me an hundred guilders for the benefit of the poor. Amid all the horror in which Theobald regarded the future, and under all the intense anxiety and suspense which he now suffered, he could not prevail on himself to forego the anticipated happiness which now seemed within his grasp ; he promised with a solemn and inviolable oath, to follow him and keep every secret with the utmost fidelity. As soon as it grew night, Osiris lighted a torch, and told his friend to follow him. Mind your steps, said he, and look carefully before you, and as for the rest, do not fear, but whatever you do, be careful not to speak a single loud word, nor to make the least noise of any kind ; if you wish to speak to me, whisper low into my ear. After these brief instructions, Osiris proceeded, and began to ascend a high mountain, and Theobald followed. At first he came to a narrow foot-path, about a half mile in length, passing through a wood, and in the midst of a mass of rocks, over which they were forced to clamber, until they came to another narrow passage scarcely two paces wide, hedged

up on the right with lofty rocks whose summits seemed to touch the clouds, and on the left by a frightful precipice, at the bottom of which, in a deep and dreadful abyss, a torrent sent up its deafening roar. The way appeared so terrible to Theobald, that he began to pray with his whole heart for divine preservation and guidance. This dangerous path continued for about a mile, when it sometimes appeared less, and sometimes even more perilous than before, until at length it terminated at the base of another high rock, that now seemed completely to arrest their progress. Here Osiris commanded Theobald to stand still and await further orders; he obeyed with fear and trembling. Now Osiris extinguished his torch and disappeared, leaving the simple hearted youth exposed to the open air, standing upon a high, narrow pass, with a dreadful precipice on each side, and utterly unable to see a hand before him. His courage now began to fail him, and he rued his imprudent step in trusting himself so implicitly in the hands of an entire stranger; still he tried to excite his courage as well as he was able. At length he descried a light on the heights above him, and a large vessel descending by means of a rope. Osiris called out to him to get into the vessel, and hold fast, as he was to be drawn up in it. Theobald obeyed, for he could not now do otherwise, and was drawn up the precipice at the height of full fifty paces. When he reached the top, he discovered an extensive plain, and a broad path before him. He now began to breathe more freely, and to feel his courage revive again; he became cheerful from the thought that the first danger was passed, and that he could in all probability as easily conquer the rest: but his apparent cheerfulness was of short duration, for he now entered a narrow valley not more than twenty yards wide, on both sides of which towering rocks rose again high enough to shut out the light of day, and that seemed to touch each other at their summits from the opposite sides. It was an exceedingly frightful place, and yet nothing in comparison to the small, narrow bridges without railings, over which he was required to pass, sometimes thrown over chasms twenty feet wide, and formed of a single plank. Osiris trod firmly, but Theobald trembled at every step: he actually shook with fear like a person in an *ague*, at the same time he earnestly prayed to God for *preservation*, and deliverance from the awful danger.

I omitted to mention that the evening before Osiris had been careful to obtain all Theobald's money for safe keeping, that in case he should meet with any misfortune or accident by the way, it might not be entirely lost. In the meantime, Theobald came safely through the valley, which had become wider and more easy to travel. At length they began to ascend an eminence until they came to the mouth of a large cavern, when Osiris stood still, and said to Theobald, you are now about to hear and see many wonderful and unintelligible things : be careful, therefore, not to utter a word, nor make a loud noise, on the peril of your life, or the whole will be over with you. Theobald promised again, though under no small degree of apprehension and terror ; but to return, it was vain to think, and the strong desire to attain the object of his labors still impelled him onward.

Osiris now entered the mouth of the cavern and discharged a pistol, whose report echoed dismally among the deep recesses below. When the report ceased, in the interval of five minutes, they heard the report of another pistol, which sounded as from a distance. He then entered the cavern and called on Theobald to follow. The way was now so steep and difficult, lying immediately between two deep chasms, that he would willingly have retraced his steps from mere terror, had it been possible. He endeavored, however, to brace himself with his strongest resolution, and to exercise his utmost care, and by these means he came safely through the danger. A short distance before them he saw a spacious cavern, that seemed sparkling with gems, and adorned with all manner of precious stones. Theobald at once conceived this to be the seat of the great wise man, and imagined what he now saw, to be pure silver and gold. In an instant every misgiving thought vanished ; he felt that deception was impossible, since he now saw for himself the marvellous beauty, and magnificent riches of the order. Had he been acquainted with the prodigality of nature in her subterranean regions, he would soon have perceived his error. This splendid cavern was quite extensive, the floor was a level plain, and its walls so magnificently grand, that ere he was aware, Theobald imagined he was in a gorgeous palace, constructed on purpose in the rock for some royal personage. *On the left hand a narrow passage wound round a*

rock that led into another cavern as ample as the first, and garnished with all manner of beautiful mineral products. Here he saw two men standing with drawn swords in their hands, and their faces in masks. They were clothed in light blue uniforms, embroidered with gold, with the cross of their order suspended on the outside of their garments. Theobald was now so completely overpowered, that he felt a deep horror run over him. In the centre of the cavern stood a large cubical block of stone in the form of a table, on which stood a golden bowl filled with spirits of wine, which was burning, and emitted a bright blue flame; near it was a silver cruse filled with salt, on the opposite side a flask containing a phosphoric substance, that likewise emitted light. As to the rest, nothing around was seen but bare rock diversified in the most singular and fantastic forms. As soon as Osiris entered he extinguished his light, when both of the men spoke at once. What is your name? "Osiris." Art thou a true Rosicrucian? "Yes, our great master hailed me before the seven candlesticks and on the lowest degree, with this title." What is the name of your great master? "Gebbarim." Enter brother, approach nearer. Whence hast thou come? "I have been through West and North, and I have both given and taken." What hast thou taken? "Rude matter for the Microcosm." What is he called? "Theobald." Go to thine own place. Here Osiris left Theobald, and approached the terrific looking men, when one of them addressed him, "O man, what is thy will?" Theobald, trembling with fear, answered, "My will is to become a true Rosicrucian." Fear not, though you desire a great thing, yet if you can pass the ordeal, you shall obtain admission to this our royal palace.

Theobald promised to do all that they should be pleased to enjoin. They conducted him to a small cave near by, in which a torch was burning, and commanded him to kneel down. He instantly obeyed. They now passed their swords over his head in an oblique direction, and pronounced several barbarous and unintelligible words. This was intended as the first degree of initiation. They then furnished him with bread, salt and water, and directed him to remain there three days and three nights for the purpose of watching and prayer; during which time he was required to live on nothing but the articles they had supplied.

Theobald made the promise as usual, and the men in the masks left him.

In this lonely place the deluded young man was forming his own version of the proceedings he had just witnessed. There was absolutely no end to the airy castles which his fervid imagination was perpetually building. The fond anticipation of what he was to be, turned his head so completely, and in so wonderful a manner, that he was often in transports, at the glowing images that swept before him. He scarcely realized existence. The time to remain in confinement, though not long, was shortened by an occurrence which no genuine Rosicrucian would very easily be led to expect.

He had not been there more than twenty-four hours, before several men entered, who were entirely different in appearance from those that had left him. Of this he had some expectation. The men who entered were soldiers, who immediately rushed towards him, and laying hold of him in a rough and violent manner, said, up, out of this; and dragged him away. All this he considered nothing more than a sort of trial; but he soon found serious reason to alter his opinion, when they led him out by another opening to the surface of the earth, and where he saw six men in chains, guarded by a band of soldiers commanded by a fine looking officer. Among the prisoners in chains he observed the venerated Osiris, who now affected not to notice Theobald. The young man now found himself in a sad predicament; he was indeed conscious of no crime, but he felt the horrors of his situation with the keenest sensibility. They bound him like the rest, and then marched toward the town. His only comfort in his trying situation, consisted in his far remove from his friends and acquaintances. In the town, which in its external appearance resembled a fortification, the prisoners were parted from each other, and confined in separate dungeons. The cell in which Theobald was put was near the street, but so small, so offensive and so filthy, that it revolted his feelings only to sit down in it; still he was compelled to do so, on account of his excessive fatigue. He stretched himself upon the straw, and poured out a flood of tears; indeed, he wept till he could weep no more. Merciful God; wherefore is it, he cried out, in the anguish of his spirit; wherefore is it that thou chastisest so severely a poor child of the dust? I

know that I am sinful—but, my Redeemer! And this he uttered so loud and so often, that people stood opposite to his grated window to listen and sympathise.

After a few days of confinement he was brought out to trial; an event which he most earnestly desired, in the hope that he might be permitted to tell his own story to the judges, and by that means obtain his liberation; but he greatly deceived himself. They only questioned him in relation to certain facts, which he honestly and candidly answered; but when he attempted to narrate his history, and to inform them of the circumstances, they bid him be silent. Silence, you robber! thundered out the corpulent old judge. Theobald wept like a child; he kneeled, he invoked the aid of God and man in his behalf; but all to no purpose. In the midst of his distress their honors took out their snuffboxes, and chuckled and laughed at the unmeaning farce, as they regarded it, which was enacting before them. This appeared in the eyes of Theobald an enormous crime, one that closely bordered on cruelty, and so it does to myself. Ye ministers of justice, I have often been an eyewitness of your heartless levity. Men of this stamp will be far from reading such a book as my Theobald; the young and the studious, however, will read it, some of whom may be called to the same awful station in which you are now sitting, to pronounce judgment on their fellow creatures. The following reflections will then be pondered by them.

When a number of prisoners are apprehended at the same time and imprisoned, there always will be among them some who are more or less guilty than the rest; and it may happen, as in the case of Theobald, that those who are innocent may be apprehended; at all events, it is certain that the degree of their punishment cannot then be accurately determined; and as imprisonment itself is a punishment, the innocent are either punished with the guilty, or the guilty are punished more than they otherwise would be, if the laws intelligently and clearly defined the degree of their criminality and punishment. In the one case, it is downright cruelty; in the other, the wretched being is doomed to suffer more by his inhuman punishment than the laws actually justify. And if this be so, need I ask whether it is humanity, or barbarism? If also the unfeeling conduct of the judge, either by direct op-

pression or unnecessary delay, adds to his misery, how is it possible that such a man should find mercy at the tribunal of the Judge of judges, who hath said, "I was in prison and ye visited me!" What a deep opprobrious shame for a civilized country! Let your prisons be strongly built, but at the same time let them be high and airy; let their cells be kept clean; let the wretched prisoner be supplied with necessary clothing, and with intelligent physicians to take care of his health; and a just discrimination be made in his case. If you do not this, or if you manifest the least neglect, consider that creatures of your own kind languish in misery—that they languish through your fault, and that every emolument you enjoy by the protraction of their misery, will eat hereafter into your consciences, like the veriest cankerings of remorse.

Theobald's judge recorded his answers with the coldest indifference. Had he condescendingly listened to his story, he might have had grounds for farther investigation into the facts; but this he did not; he remanded him back to prison, where he remained for three entire weeks, pining and languishing on mere bread and water. He at length became sick at heart, and desired in the midst of his misery the benefit of a clergyman. His request was granted, and soon after a capuchin friar entered his cell, a venerable and benevolent looking man. Theobald was astonished as he entered. Being a protestant himself, he had forgotten in the depth of his misery to request a clergyman of his own order, and now proceeded to make an apology. Father Ignatius greeted him in a kind and friendly manner, taking him by the hand, and seating himself on the stool which the warden had brought for his accommodation. Theobald, raising himself from his straw, said, there appears to be a mistake here, father Ignatius, as I am a protestant. That matters nothing, my friend, I am a christian, and the protestants also are christians; what is your particular business with me?

I wish to inform you that I am entirely innocent of the crime for which I am suffering this misery. I am a student of the University of Altdorf, where my parents sent me for the study of medicine; but from my youth up having a strong passion to become a Rosicrucian, and to find the great universal, as I was walking one evening a short distance from Altdorf, I met a man, with whom I entered



into conversation, and who spake so intelligently on the principles of that science, that I frankly avowed my passion to him, and as I believed him to be a genuine Rosicrucian, urged him strongly to take me with him and induct me into the mysteries of the order. To this he at last consented, and I travelled with him until I came to that dreadful place where I was seized and apprehended. The name of my guide is Osiris, and if you will be kind enough to consult him as to the truth of my story, he will, I suppose, say nothing less than what I have related. If the facts are as you represent them, replied the monk, you may be immediately liberated. I will use my influence for the purpose, but it will be necessary first to provide you with better quarters. Upon this the capuchin retired, but returned again in a short time with the keeper of the prison, who directed him to a decent sort of room, in which there was a bed. Here he had Theobald laid, and afterwards supplied him with some better food, from the cloister. Father Ignatius left nothing undone. He was a man highly respected for his benevolence and piety, and possessing great influence with the government. He prevailed on the officers of government to examine Osiris in the presence of Theobald, in order to ascertain the truth of his representations. Osiris confirmed all that Theobald had said, and through the mediation of Father Ignatius, he was liberated from his imprisonment, and received back his money. He took lodgings at an inn, where he soon recovered from his weakness, and providing himself with the common necessities, made preparation for his return to the university. The benevolent monk, in the meantime, visited him often, and conferred as much obligation on him by his instructive conversation, as he did by his kind exertions in freeing him from prison.

Once, as Theobald had invited him to dine with him, and the benevolent monk sat beside him, they entered into a long discourse on the subject of the great universal—the object of the young man's eager pursuit. For this conversation Theobald ever retained a lasting sense of gratitude, and which, as it may not improbably be useful, or at least instructive to some at the present time, I have thought proper to rehearse. There are multitudes of estimable citizens who have, through their foolish passion to find the philosopher's stone, destroyed the temporal and eternal

happiness of their children, and perhaps their children's children, or at least criminally wasted that most precious time which they were under solemn obligations to devote to better purposes. The conversation, if it does no more, will serve to throw some light on the peculiar order of Rosicrucians, in respect of which many even of the learned believe too little, and many others believe too much. The good father smiled as he heard Theobald mention the stone of wisdom with so much enthusiasm, and proceeded to inquire the reasons for his excessive desire to discover it. I have important reasons, replied Theobald; if I could once discover the philosopher's stone, I should in the first place, by means of the great wealth I should obtain, do much good to the poor, and be instrumental in healing the sick; and in the second place, if I succeeded in obtaining such profound knowledge, I should become better acquainted with the Deity and the operations of nature. Very well; then you seek after riches for the sake of the poor, and after knowledge for the sake of its great mysteries; is it this that you mean? It is; but I do not intend to seek after riches merely for the sake of enriching myself, but for the benefit of others; nor to seek after knowledge for the sake of being intelligent, but for the sake of better serving God and my neighbor. But if I were to show you that your heart deceives itself in regard to the motives you possess, I should most probably speak in vain; you would not perhaps admit it, at least to me; but thus far I may venture to say, that I believe you to be in a very great error if you imagine these to be your real motives. That I confess I am unable to understand, much less to believe. It is by no means strange to me that you disbelieve it; it is just so with persons who place great sums in a lottery for the sake of doing good with the money they expect to win; but what would you yourself think of a mechanic who, in the mere possibility of making some thousands of dollars, should altogether abandon his customary and honorable calling. Is it not true that in the first place he ventures on a difficult and uncertain enterprise, and in the next place that he neglects his proper calling in which he was placed by divine Providence. If a prince were to offer the reward of a kingdom for finding the quadrature of the circle, and an ignorant peasant were to abandon his farm and the certain support of his family in

the visionary hope of obtaining the reward, what would be your impressions concerning his conduct?

It is true that both the peasant and the mechanic would be in a sad condition; and it is precisely so in respect of the philosopher's stone. No one in my opinion should ever seek it, and were they to find it they would in all probability do more injury with the discovery than good. The latter, I have no fear, will ever occur; and as it respects the former, I most sincerely wish that no one would ever be so unwise as to seek for it.

For what reason do you believe the latter will never occur? In my opinion, if no one ever seeks it, no one will ever find it.

Directly the contrary, in my opinion, as I will endeavour to explain. He who seeks for the philosopher's stone under the influence of a ruling passion, has a passion to become rich, has he not?

Most certainly—but to be rich for the sake of the divine honour.

Admitted; let me then ask what is it that conduces to the divine honour? Is it not the sincere endeavour to bring men the knowledge of the truth? is it not to act the part of a peace-maker between the contentious? to exemplify the spirit of the gospel by a life of godliness; and in fine to be actuated by a noble and generous affection for the highest welfare of our fellow men?

It is most certain that such a life constitutes in the highest degree a life of godliness.

And is it not farther true, that that only is a life of true godliness, which was exhibited by Christ and his apostles while here upon earth? But he who would seek after the philosopher's stone must of necessity devote his whole life to the pursuit, and neglect this glorious work, and the proper duties which God has assigned him—and for what? Why for a sheer uncertainty; for among the ten thousand seekers there may be only one, who will find it, and were you to be the favoured one destined to enjoy this singular good fortune, you might not then do all the good you imagine. You could not come into the possession of such immense riches without exposing yourself to suspicion, and thus actually do no more good than many rich men who have the ability without employing it. A man before he becomes rich may have a most benevolent disposition,

and yet it is commonly found, that scarcely one in a thousand retains it afterwards. Besides, of the thousands of rich men who profess to employ their riches in doing good, there are few who do not produce more real injury than good.

Your views, I confess, appear to me to be founded on truth, and should they really turn out to be so, I shall never be able to express my sincere gratitude to you.

I have no other desire than that you should be satisfied of their truth; and if you have any inquiries to make on the subject where it appears dark, I have no objection to present you with my own views.

There are only two points on which I should like a little more light. How it is that a man can exhibit more benevolence without the philosopher's stone than with it, I do not fully understand; for to me it seems clear that if a man possessed it, he might be signally and extensively useful to the poor. To found hospitals and alms-houses, and to place poor people in a condition of comfort, appears to be something great and praiseworthy.

It is so in truth, but by no means greater than what rich men often do without it; and if we view the subject in another light, a poor Christian who has no more than a comfortable livelihood, is often a man of greater benevolence than these. He who should be so fortunate as to discover the philosopher's stone, would necessarily possess great riches, but what greatness or merit would it be in such a man to found charitable institutions for the poor? It would cost him nothing; indeed he might do all without a single spark of love either to God, or to man in his bosom, and thus render all his apparent benevolence of no estimation whatever, in the sight of God. Rich men of this character in fact are much to be pitied, since all their benevolent deeds are in effect nothing more than so much counterfeit coin cast into the sacred treasury, while they have more than enough besides for their own use. Such persons can have no real confidence in God, for they have no occasion for the exercise of virtue, and may therefore come short of that eternal happiness which the poor Christian will attain who daily begs his necessary supply of good from his Father in heaven. The poor Christian who at evening receives his single guilder from his heavenly Father, and imparts it to a needy brother, does more than if

he had discovered the philosopher's stone, and founded a thousand hospitals for the poor. The act no doubt would be a real benefit to a large multitude, but as it respects his own spiritual well-being, it by no means extends so far; it has not done so much as the charitable donation of the poor Christian; *that* entitled him to a divine reward, the reward of endless and immortal life. If you will carefully compare one thing with another, you will easily perceive the truth of my remarks. You may expend the greater part, or indeed the whole of your life, in the search of the philosopher's stone, and yet never approximate in the least degree to the discovery; and if you were to find it—the time spent is a treasure that is lost beyond recovery, and the time to come is always an uncertain possession; moreover, you could not be sure that your sudden acquisition of wealth would not so blind your eyes, as to render you less benevolent and even ungodly; or if you continued a godly man, your benevolence, as I have just endeavoured to show, would have no manner of merit in it; it would cost you no sacrifice nor self-denial, and therefore you would be enabled to do less real and effective good than by an active, honest, pious Christian life, passed in the very humblest condition. To found hospitals and the like tends, it is true, to make a great noise in the world; but to promote the well-being of society by a salutary religious education, by influence of a Christian example, and by small seasonable donations in the support of hospitals, and other benevolent objects, makes no noise, and sounds no trumpet, but it is sure to build for the true poor Christian, who thus gives and does, a palace in heaven.

What you say, reverend father, appears to be all correct, excellent, and pious; but you speak only of riches, you do not seem to take into account the benevolent deeds one may be enabled to perform in healing the sick and diseased, or the vast sources of knowledge that are to be obtained by the discovery of the philosopher's stone.

The philosopher's stone may be a universal medicine, though it is an hypothesis which I very much doubt; still if you will reflect that among the ten thousand seekers, one only may find it, you will perceive, that if you continue the study of medicine in the regular mode, you will be prepared in the course of a few years for all useful practice, and by diligence in your Christian life, and a prayer-

ful docility, you may advance so far in knowledge as to honour God and benefit your fellow creatures, more by the cures you effect in this way, than if you were in the possession of the stone of wisdom. And what influence have the sciences here? if you live an upright and godly life, and the term of your life were extended ever so long, you will probably learn more in one moment in the future world, than the universal after which you are so ardently seeking, can ever teach you. God is perfectly acquainted with the character and capacity of every man, and he therefore is acquainted with the one who would use the great universal for the greatest good of his fellow men: and he can easily conduct him by his secret and wonder-working Providence to the discovery; but he who seeks it under the influence of a violent passion, is in the certain road to miss its attainment, for he most clearly shows that he neither understands the means nor the use of its discovery.

"Your reasonings, I acknowledge, appear both just and convincing, and if you shall have freed me from the influence of a dangerous passion, I shall feel under as strong obligations to you, as I shall ever do, for freeing me from my imprisonment—but will you be kind enough to inform me where you have acquired your various knowledge?"

"My friend, I can relate many remarkable events in the course of my experience; I have travelled extensively—I have been in Egypt and the Holy Land, and many other distinguished places."

"You now inflame my curiosity still higher—as I am a young man, will you favour me with a view of your collected treasures?"

"So far as it may prove of service to you, I have no objections, there are many things that might possibly interest you, and especially so in your present state of mind; although there are other things that I prefer not to speak of; I was once affected with the same disease that you are now labouring under, and of which I desire to cure you. I was indebted for it to an older brother, who in his incredible passion to find the philosopher's stone, became a perfect Basil Valentine. I used to assist him in his experiments, and to read many of his books, by which means I became affected with the same passion for the science, if indeed a head swarming with whims and chimeras, can be a subject of science. No favourable results whatever flowed

from all his pains-taking labour; at last I chanced to meet with a book written by Christian Rosincrusius, in which I found an account of his visit to the Holy Land, and of his founding the secret society of wise and learned men, from whom he received those great secrets; and how that after returning to Europe, he founded the order of the Golden Cross. These and the like histories, inflamed me with such an ardent desire to seek out these secret societies, that I had no peace nor rest, until I obtained permission from my superior to make the tour. I travelled through Venice to Cyprus, from thence into Syria, to Said, and from thence to Canobeen, to the convent in that place, in hopes of obtaining light. And here I did obtain it; but in a different manner from what I imagined. In the cloister, I found a very learned father, an aged man, who helped me entirely out of my dreamings. He possessed a multitude of rare and interesting manuscripts, which he gave me to read. These at once threw light on my darkness, removed all my difficulties, and recovered me from my wonderings. What I there heard, I will cheerfully recount to you, in order that you may clearly understand the subject of Rosicrucian philosophy, and obtain a correct idea of the great universal secret. In ancient times, previous to the mission of Moses, men had no other symbols than those derived from the history of the creation, and a knowledge of external nature. To the common man it was sufficient to believe in the existence of the Godhead, who created every thing, and to live a moral and upright life. But those who desired a more extensive knowledge, pushed their inquiries farther into nature, and availing themselves of the aid of tradition, formed a natural system, which might conduct them through the knowledge of nature, to the knowledge of the true God. In this manner they discovered the great secrets of nature, and some of those extraordinary operations, possible to the human intellect; and among these the great universal. The nature of their inquiries partly on account of their liability to abuse, partly to avoid idle speculation, and partly for important political reasons, seemed to render it necessary that their knowledge should be covered under the veil of mystery; and hence those who desired an acquaintance with those mysteries, *they obliged* to pass through a trying ordeal, to prove their *capacity for keeping a secret*, and to ascertain the degree

of their intelligence, and the strength of their patriotism, as well as to satisfy themselves whether they would abuse, or misemploy the secrets with which they were entrusted. In this way they were both proved and prepared; and whenever they found one such person, they proceeded to initiate him, and to admit him to the knowledge of their deeper mysteries. This was the peculiar business of the Egyptian priesthood in its origin, and the sacred Scriptures barely hint that Moses and Joseph, were both instructed in the same mysteries. The priests who veiled their mysterious truths under hieroglyphical symbols, taught the people by means of parabolic representations, and thereby undesignedly prepared the way for idolatry, and plunged themselves into the depths of moral degradation. For instead of troubling themselves about the particular truths veiled under the mystic symbols, represented by the ox, Apis, the dog, Anubis, and the image of Isis, they worshipped the ox, the dog, and image of Isis themselves. The fanaticism of the people, at length kindled a flame among the priesthood, and thus the high ideal of pure nature, and the worship of the Creator were lost, and superstition and a general mental infatuation, succeeded.

About the times of Moses, the general corruption had arisen so high, that it pleased the Deity, through the agency of this great and extraordinary man, who was specially fitted for the purpose, to bring about a reformation, by assigning to a peculiar people, who stood in connexion with no other nation, the knowledge of the true, genuine, ancient religion, under the veil of sublime and appropriate symbols. This occurred in the desert at Sinai; as Moses himself describes it in the sacred writings. Among the Jewish people, wise men now found sufficient materials for inquiry, and for studying the interesting hieroglyphics, which constituted the depository of the divine mysteries, and continued for two thousand years afterwards. In the meantime, the Greeks had transplanted the wisdom of Egypt into their own country, and there laboured, as if they had drawn from pure fountains, what had already become standing pools, and which were now rendered still more putrid by their own fictitious mythology.

Zoroaster, a great man and philosopher, purified the Egyptian irreligion, and founded in the East, the religion



of the Magi, who held many important truths, and formed many extraordinary characters. This religion spread through all Asia, and was adopted by men of the finest understanding, and of the noblest hearts. At length after the course of twenty centuries, according to the revealed symbols, appeared the great Archetype, the original of all symbols, who released the world from their influence, and taught them publicly and plainly, without the aid of external representations. Christ and his apostles never interfered with the system of natural religion, they pursued the straight and even course, in both living and labouring for the mass, and caring only to make the common people apprehend their doctrines, without opposing themselves to real mysteries. As all truths are harmonious, and reciprocally sustain each other, so the christian religion, and the true religion of nature, mutually harmonize, since they are in fact but one complete and component system.

After the life and sufferings of Christ had been accomplished, and his resurrection and ascension to heaven had taken place, a new and sublime illumination fell on the minds of the true mystical philosophers. They saw their apparently inexplicable representatives of their hieroglyphical system fully explained according to their real nature; their mysteries now flowed harmoniously into the Christian system, forming a compact and perfect whole.

Amid the various revolutions of the Jewish and other Oriental nations produced by the Romans, those secret mystical philosophers remained undisturbed in the Christian church; they held their mystical truths in private, many of them in consequence fell into grievous errors, published their fancies, and in the end become distinguished leaders of heretical sects. These made their secret Gnosis, a common pursuit, while others continued to hold to the ancient private truth and kept themselves retired. This state of things continued until the time of the Crusades, when the knight templars arose, who derived their origin from genuine sources, and the pure gnosis remained with them uncorrupted, and at length incorporated itself with the Christian religion. But those singular people, on account of the immense wealth they acquired, fell into a universal corruption of morals, and eventually passed to an entire decline. After their destruction, a seed remained

secretly in Europe, which during those troublous times was not entirely lost. Christian Rosicrue, or Rosa de Cruce, a Spanish monk, found a few men in Palestine who instructed him into the ancient mysteries. Enriched with this knowledge, he returned to Europe, went to Germany instead of Spain, though he abode nowhere long, and founded the order of the Rosicrucians. This mysterious order had its undoubted good effects. So much I may say of it, that no one knew of its existence at the time but its own members; and whether it now exists or not is uncertain, since one of the fundamental principles of the order was, that no one should know of its existence. Hence, it may be most in its prime when its existence is most doubted. But those who call themselves Rosicrucians, are nothing of the kind, especially such men as your Osiris and his band, who, under the name of mystery, carry on counterfeiting, robbery, and all kinds of roguery.

The Philosopher's Stone is not the chief object of their pursuit, nor indeed even a subordinate object, that is only an itch for becoming wealthy. Their object is the attainment of true Christian knowledge. A truly wise man is contented with what God pours into his hand by the pursuit of his ordinary calling, and troubles himself no farther about an object which may prove to him a deadly snare. You perceive, therefore, friend Theobald, that this is the true tradition of the Hermetic Philosophy, and of such materials, and such only it consists.

Theobald wondered at the uncommon intelligence of the monk. He formerly regarded the mendicant orders as men of ignorance; but now he was convinced that every class of men had among them individuals who are good members of society. The capuchin was a man of fine intellect, and of genuine piety, who, in order to preserve the young man from the seduction of fanatical writings, recounted to him the history of his own experience. What multitudes of excellent people have been led astray by books of this character; and this is a point which it is much to be feared is not sufficiently attended to, by teachers and other guardians of youth. Allow me, therefore, to make a brief remark on this important subject.

From their youth up we generally instruct our children from books, and indeed almost all the knowledge we give them we acquire ourselves from books; and hence arises a

very dangerous habit of regarding all we read as true, especially those things which we are incompetent to examine. We only contradict or oppose an author when he opposes our darling opinions; but when he coincides with them, and tickles the imagination, as the most of those fanatical writings in religion and philosophy do, we suffer ourselves to be carried away with the sweet delusion, without inquiring into the truth or falsehood of it, from the fact that we have not been early habituated to seek after truth for its own sake. Thus we suffer ourselves to rove at will in the regions of fancy. It might, therefore, be advantageous to teach our children to discriminate truth from error in the books they read, and early accustom them to seek for truth by an examination of their sentiments. But here I think I see the old clergyman and the teacher shake their heads, and say, What, would you put into the hands of children the writings of infidels? Exactly so, that is just what I mean; but not before you yourselves are well enough grounded to confute their errors, and to show in a clear and satisfactory manner the snares laid for the feet of the unlearned and unsuspecting. If the scholars in all our schools were made acquainted with the threadbare knowledge of infidels, and free-thinkers, (for all that they say, or can say, has been known long ago and refuted,) they would not think it worth while to inquire after such stale and trite matters. But at present, our youth seldom know any thing respecting such writings except by name; they are taught the articles of the various creeds, and these often without any explanation, or in such a manner as to excite disgust or prejudice, and thus prepare themselves to be allured in their riper years by these seductive writings. Here they find something new; and the novelty is enticing because it flatters the senses; at length it captivates, religion appears like something old and effete, they are indisposed to examine it anew, and in the end easily become skeptics.

But I must now return to the thread of my narrative. Theobald took an affectionate departure from father Ignatius, and travelled by post to Nuremburg, he found his effects in safety; from thence he proceeded to Altdorf, where he began to grow a little wiser for his better experience, and applied himself diligently to the study of the

sciences, and to medicine. He wrote to his parents the results of his tour, and received an affectionate answer containing much kind reproof and gentle admonition, together with a requisite sum of money. He now settled down into a state of calm sobriety and order.

## CHAPTER IX.

## THE NEW SECT—ITS PRINCIPLES AND PRACTICE—ACCIDENTAL RELIGIOUS INTERVIEW—FANATICISM CORRECTED.

WITH the studies of Theobald I design to proceed no farther. He was a young man of excellent abilities, and by nature endowed with a good understanding, but his warm imagination constantly interfering with the operation of his other faculties, either interrupted their regular exercise or imparted some additional colouring to the truth. Intelligent medical authors were to his mind entirely void of interest; he therefore had recourse to such works as pleased and flattered his peculiar fancy. The collected works of Paracelsus, edited by the Van Helmonts, father and son, were his choicest reading, but fear of exciting the ridicule of his fellow students, he studied them only in private. Rational methods of cure appeared to him like the dry desert, without herb, fruit or flower; but the darling fancy that every disease has its specific in nature took such firm possession of his mind, that he resolved at length to abandon all other systems, for the sake of studying the Physiology of Plants, under the strong conviction that these must certainly indicate to what diseases they were specifically adapted. Thus he pursued quietly and in seclusion his favourite study throughout the whole of his academical course. No one ever knew the extent of his acquirements, or the strength of his capacity, nor indeed was it possible, as he kept all his knowledge most carefully locked up in his own mind. His fellow students came to regard him as a young man of a narrow intellect, and of contracted views, who gave no promise either of eminence, or usefulness in any department.

After he had been at the University about six months from the time of his late chivalric expedition, he received a letter from his parents which again turned his head *wholly away*. The entire contents of the letter I cannot *allow myself* to disclose, lest I should give occasion to

scoffers. I will, therefore, only submit the substance. The letter informed him that an angel from the Lord had been sent forth to seal the twelve thousand out of every tribe of Israel—that the glorious reign of Christ, the happy thousand years were just at hand—that a saintly personage by the name of Pollin had been called of the Lord to gather the first fruits into his kingdom, and that Diedrich Theobald and his wife, Samuel's father and mother, were declared by him to be among the number of the sealed, and that now they earnestly desired their beloved son to return from the University, in order to enjoy with them the same eminent blessings. They desired him to repair without delay to Holfield, the theatre of Pollin's labours, that he might receive the benefit of his instructions, and attend upon the meetings of the first-born. Without waiting for a second letter, Samuel set out immediately, and arrived at Holfield, where he found both his parents in the highest state of fanatical transport. His own feelings readily took fire from the flame, and here they passed in each other's society, many happy days in all the luxury of intemperate enjoyment.

Before proceeding farther, I must take the liberty of acquainting my readers with one of the strangest and most senseless fanatics that ever appeared on the stage. It is true, that he neither lacked the ability nor the disposition of leading men to God, and yet with this admission in his favour, I am constrained to pronounce the man insane, whatever his intelligent friends in various parts of the land may advance as an apology for his singular course. If my readers will only have patience, and I confess that here it is a virtue of most difficult exercise, they will readily acknowledge, and so will every zealous and conscientious christian who shall read my book, that such shocking religious folly as was perpetrated by this man, cannot easily be imagined. But shall I not rather cover the whole affair with the mantle of charity? No, my kind reader, I cannot, and if you think that I ought to have done so, only reflect on the hundreds of credulous persons led astray and corrupted by this single man, many of whom were my own dear kinsmen, and then say whether you, or even God himself, would desire to have the facts concealed from the world? Should they even attain to the happiness of the *future world*, what is sufficient to compensate for the misery

which he has caused them in the present. Ought no warning voice to be raised against his pernicious influence, or has he left no seeds of death and destruction behind him. But to the subject in hand. Francis Diedrich Pollin was a burgher's son of a small city in the kingdom of Westphalia. Of his early life I know nothing, until he made his public appearance as the leader of a sect. The writings of Jacob Behmen and others of the kind were the first that made that peculiar impression on his mind, which subsequently grew up and ripened into the wild fruit of a most extravagant fanaticism. He afterwards fell in with the writings of Dr. John William Peterson, and his lady, from which he derived that mental chaos, out of which he formed, or rather dreamed together the fundamental principles of his religious system. The system, if it may be called so, consisted in a pure simple matter of faith without scripture or reason; mere faith alone in certain impressions and feelings. From the principle itself one may easily infer its consequences. He maintained that a man must pass from a natural to a divine life, and so far well; but what he meant by a divine life, was nothing more than certain corporeal sensations, or feelings. If a person, for example, felt in his animal frame a sort of pleasurable emotion, accompanied with an indescribable sweetness of feeling, and attended with a delightful assurance of his own personal interest in the royal inheritance of Christ, so as to break out into loud shoutings and ecstatic exclamations, he termed this the transition state, the embryo of the new spiritual life. Forgive me, thou divine Majesty of heaven! I write to warn thy deluded people. Watchmen on the walls of Zion, awake to your duty! I must here pass over many things which you ought to know, which I am confident you know not. Hear one of the methods by which the divine life was to be attained. The subjects of it were required to sit before a warm stove, and employ both hands in kneading and rubbing the body, intermingling the exercises during the time with a constant loud sighing, whereupon, if the natural life was not too obstinate and unyielding, it passed over into a state of death, and the quick motions of a new and divine life immediately succeeded. The process, which before required to be frequently repeated, now ceased; the subject was henceforth under obligation to perform no more manual labour, nor to care any farther

respecting his temporal support; he was to live entirely by faith, and if he had no property, he was either to endure hunger, or subsist upon roots and herbs. For clothing they were to have no regard whatever, not even while undergoing the preparatory process. In short, as soon as they gave themselves up to the guidance of Pollin, and submitted themselves to his peculiar instruction, labour was to be entirely at an end. They then gave themselves up to a course of unrestrained idleness, and the most singular and marvellous vagaries. Holfield was the first place in which Pollin gave publicity to his operations; and it is absolutely impossible to comprehend, how people of sound understandings could tolerate, much less embrace a sect, in all respects so perfectly ridiculous and foolish; and yet I am myself acquainted with men of rank and character, and in every point of view excellent and intelligent persons, who cheerfully sat for days together before a heated stove, labouring and sighing with the utmost intensity, and according to the prescribed method. At Holfield Pollin made many disciples; for at that time the common topics of excitement, the end of the world and the millennial reign of Christ, together with the first resurrection, were subjects of prevalent belief, and all who felt a personal interest in their salvation imagined those events to be very near.

Diedrich Theobald and his wife and Samuel all attached themselves to Pollin's society. They firmly believed this to be the true way to the attainment of the divine life. If it be asked whether Samuel also went through the same process, (of his parents there is no doubt) I answer yes; and ineffably silly as were many of the proceedings, persons of far greater intelligence and discernment were taken in the same toils.

Errors of this description are far more possible to the human mind than is commonly imagined; perhaps owing to the fact that the extraordinary operations of the soul as objects of study have been too much neglected. What is termed the philosophy of the mind, and what is generally taught as such in our schools, bears no more resemblance to it than the shadow does to the substance. We know so little of the nature and operations of our immortal spirit, that we can easily mistake the physical operations of the body which occasion the mental states and changes, for divine and supernatural impressions. And if it be true,



as I know from several cases which occurred in the history of my own experience, that certain diseases lead to gloomy and distressing apprehensions, and others to sublime and elevated transports; in the one case inducing blank and cold despair, and in the other, filling the mind with presumptuous and preposterous extravagance,—what may we not expect from those more secret and subtle sensations of the animal frame whose springs lie so far hidden from our observation. Certain it is, that he who trusts much to feeling, will in the end run out into extravagance and error. Perhaps here is the source, more frequently than we are aware, of many of those wild and visionary sects, and those no less wild and visionary apostles and prophets, which occasionally make their appearance to disturb the peace of the church, and agitate the bosom of society. Theobald was an intelligent youth, and endued with a tolerable share of discrimination; but when he saw that Pollin's process actually produced an alteration in the character of sensible and worthy persons, and seemed at least to render them morally better in their lives than before; and when he experienced the same high and delightful feelings he never once thought of looking at the subject in a philosophical light, but forthwith deduced the conclusion, that if these physical manipulations operated on the mind to elevate its capacity for virtue, he dare not condemn them, but on the contrary, must hold his reason in abeyance, and employ the means that were proffered by experience. Meantime, no one dreamed that these means were a strange fire which none dare kindle on the altar of JEHOVAH with impunity. He and his parents remained at Holfield for four entire weeks; meetings were held daily; and their enthusiasm rose at last so high that they really imagined they saw the Spirit of God in the form of a pure lambent flame in quivering motion pervading the assembly, and resting upon the bodies of the believers. It now seemed to be high time that a stop were put to the matter, the majority of the inhabitants had ceased from their accustomed avocations, and were dreaming of a journey to the Holy Land, and of other errors of a kindred nature. The spirit of fanaticism became so violent that the government was obliged to arrest its progress. Pollin was expelled from the place, the meetings were prohibited, and every one was compelled to attend to his proper employ-

ment. Pollin of course left the place, but whether he first shook the dust from his feet at the time, I never learned. He kept himself in perfect retirement for the space of twenty years, at the expiration of which he appeared again on the stage to re-enact the same scenes. All his followers regarded this governmental procedure as another persecution for righteousness' sake; the government they denominated the Babylonian harlot, and antichrist. In process of time the fermentation subsided, and there remained a few worthy persons, as it commonly happens in such cases, who gradually purged out the old leaven of fanaticism, and in the end became quiet, faithful and orderly christians.

Theobald's parents now returned home, and he returned to the university to complete his studies; for it is a singular fact that Pollin had not prohibited the improvement of the mind, and the studies requisite to it; but merely the labours of the body. After his return to the university, he continued for some time to practice on Pollin's process; but as he did not experience all the promised benefits, he ceased to employ it any farther, contenting himself with serving God according to his former views and exercises. His late journey had operated to produce one important good effect upon him; it wrought in him a deep mental disquietude never before experienced, which now led him for the first time in his life to feel a deep internal longing after the knowledge of the truth. He desired to become acquainted with the true mode of serving God, and the nature of true religion. The way indeed was sufficiently simple; had he only read the New Testament with an unbiased mind, and taken its plain teachings in their own simple import, he would soon have attained to the object of his earnest search; but his mystical education, and his strong fanatical sentiments, had completely barred the door against him. Instead of understanding it in its obvious meaning, he was ever looking for some secret mystical interpretation which tended rather to confirm him in his errors, than to free himself from their dominion. To apply to the church never once entered his mind, and if it had, his prejudices were so violent against all church establishments, that in his view a protestant churchman, and a pharisee were terms of equivalent import. Hence his mind was in a state of extreme perplexity and perturbation; at one time he pro-

fessed himself a mystic of the strictest sect; at another, he doubted the whole tissue of its principles; and at another he was — nothing. Every book he read seemed to be true, convinced him, and carried him away. For weeks together his mind was in a perfect maze; he knew not what to do, or where to go; he earnestly prayed for divine light and guidance; but the means of attaining it he found not. Hence he came to the conclusion that his prayers could not be heard. He continued to pursue his studies with his wonted diligence, and in his own way, combining the scientific knowledge which he acquired with his own enthusiastic vagaries, and by that means forming a system of his own adapted to his peculiar fancy.

His fellow students had often attempted to draw him into their society; but as they never succeeded, they concluded to let him take his own course. On account of his retired habits, and his exceeding reserve, they regarded him as a sort of simple-minded young man from whom nothing more than ordinary could be expected, and so let him alone; and this was exactly what he himself desired.

Thus he lived for some time without a single object to interest his affections. Like the reed shaken with every feeble breath of air that chanced to pass over, he was moved by every slight and almost imperceptible impulse. But now a period had arrived in which he met an object of attraction that roused himself at once from his revery and dreams, and drew him into an entirely new sphere of action.

Theobald was accustomed to walk out occasionally in the adjoining country, for the purpose of pursuing his enthusiastic contemplations alone and undisturbed. On a fine afternoon, in the spring, he directed his way to a small vale in the midst of a beautiful meadow, where the stillness of the place, the warm and pleasant sunshine, and the picturesque beauty of the scene wrought an impression on his mind at once new and singular. The meadow was fringed on all sides by a grove of lofty trees, whose dark sombre shade, in contrast with the bright green grass, and the multitude of variegated flowers, formed a view of surpassing loveliness. He was so charmed, that in his own peculiar sense of the term, he luxuriated in the beauties around him. He felt what to some persons is indescribable. They experience a sort of elevating and tranquilizing

impression without knowing its origin; were they once conscious of it they would be overpowered with awe for its glorious Author—it is the presence of God in the beauties of nature. This however was not the object of his search, for according to his mode of thinking, that was the cordial embrace of wisdom, which had its source in seclusion from a corrupted world.

As he proceeded a short distance he descried at the upper end of the valley, a farm house partly visible among a cluster of fruit trees, in the height of bloom. Several children were gambolling over the meadow and plucking its beautiful flowers. He walked toward the house, and as he approached he saw two genteel looking females sitting with the farmer and his wife, under a large linden tree, regaling themselves with a bowl of milk, and engaged in an animated conversation. The one was an elderly lady about forty, and the other a young lady about twenty. Upon the appearance of Theobald the conversation immediately ceased; but from the few last words which he happened to overhear, he understood that they were conversing on the subject of religion. He was rejoiced at this, and advancing in a polite manner requested them with a smile, to renew their conversation, for that he himself was a friend of religion, and the subject on which they had been speaking, was to him the dearest of all others.

That is something new and gratifying, said the elderly lady, for I perceive you are a student, and religion with your class of gentlemen is not ordinarily a subject of much interest.

That is true, madam, replied Theobald, but you know there is no rule without its exceptions. I have been religiously educated from my earliest youth, and to me it is a subject of the deepest interest.

After this brief introduction they all became social; and the frank, honest, and handsome countenance of the young man, soon drew all hearts towards him. They resumed the subject where it was broken off by the appearance of Theobald. The young lady spoke but seldom; but every now and then she cast such a penetrating glance at Theobald, that seemed to him, to search his inmost feelings. She was a young lady of ordinary beauty, but her fine form and virtuous and religious character, left on her features an impression of uncommon mildness and benevolence.

Theobald felt as soon as he saw her, a sort of sympathetic feeling; but as he had been accustomed from his youth to master his passions, he laid at once the curb upon them, that he might not be tempted to the first step of danger. They discoursed together on various topics that can be of little interest to my readers, and after the course of an hour, the young man had the honour of conducting them home. By the way he ascertained that the elder lady was a widow, whose name was Wieding, who was living at Altdorf on the interest of her money, and the younger was the daughter of a magistrate of Anspach, by the name of Blond, and was residing with her aunt.

The conversation of these two pious females had taken such deep hold of Theobald's feelings, that when he reached the door, he found it impossible to take leave of them without sadness; and so far he was right, as this was perhaps the first time in his life he had ever heard a clear and consistent conversation on the subject of religion. Both the ladies were intelligent and truly pious Christians. As soon as he returned to his rooms, he reflected on all that he had heard, and every thing seemed so consistent, seemed so reasonable, and withal so lovely and true, that he most ardently desired a more familiar acquaintance with the ladies, that he might be enabled to learn something farther. To obtain that acquaintance however, was a matter of considerable delicacy; he knew how necessary it was for ladies in their condition, to avoid all intercourse with the other sex, and particularly with students; and how easily he might expose himself to suspicion and ridicule by frequenting a house in which none but females resided; still he found it almost impossible to resist the strength of his wishes on the subject. In order to secure himself against a repulse, he penned the following note and sent it by a servant:

RESPECTED LADIES,

Since the interview I enjoyed with you on my late walk, I have felt an earnest desire to make your farther acquaintance. My object is to hear from you something more in relation to the great subject which was then the theme of our conversation. In presenting a request of this nature *I am not insensible of its delicacy, nor of the great caution necessary to be observed by females in regard to the other*

sex; but as it respects myself, you need entertain no apprehensions on that ground, and as it respects the world, nothing further is necessary than ordinary prudence. Should you see it proper to indulge my request, please appoint the time, when I may have the pleasure of another interview.

Yours in much esteem,

S. O. THEOBALD.

After waiting for some time, the servant returned with the following reply :—

DEAR SIR,—My aunt advises the following reply. It has afforded us sincere pleasure in our late interview, to meet with a pious student, a phenomenon at the present day by no means common. Although we are well aware, that the best shield of the female character, next to fervent prayer, is a careful avoidance of all unnecessary intercourse with your sex, yet as you simply desire religious instruction, and have confidence in us, we have considered it our duty to favour your request, rather than exercise an undue anxiety, respecting a matter which under God lies wholly within our own power. We shall be at home on Saturday next in the forenoon, and will see you at the well-known spot, where we last saw you.

Yours, in christian friendship,

SUSANNA THEODORA BLOND.

What a sad reflection, that even the choicest spirits can with difficulty escape the toils that lay in their pathway through life. Susan was a noble-hearted female, but as full of self-confidence, as of susceptibility; her heart, or at least her head, never once dreamed of being captivated by Theobald. Her motives were in the highest degree pure, and so were her actions, and yet the poor girl had a terrible conflict, a conflict indeed, which had well-nigh cost her her life, and whose sad consequences, followed her far into the dreary future.

He who views the matter above in a mere superficial light, cannot certainly see far into the ways of Providence, nor the reasons that such severe trials are appointed to the best of characters; but he who is experimentally acquainted with the "laws of the house," the common methods of the kingdom of grace, and understands the subject in its *groundwork*, will immediately perceive the necessity of *such trials*, for the discipline of the various dispositions of

man, to operate either as a preservative against greater sins or greater calamities. If the contents of Susan's note be duly considered, it will be found that those words, "but as you simply desire instruction," contain a hidden pride, and secret self-confidence, which entirely escaped the notice of the virtuous girl, and even her more discerning aunt, and without the intervention of severe trials, must inevitably have resulted in a most odious and incurable pharisaism. It was only through the painful discipline of subsequent trials, that she was reduced to a saving poverty of spirit.

Should any one here inquire, what is meant by poverty of spirit, I reply that spiritual poverty, is a sense of want in heart and understanding, a deep conviction of our utter need of divine knowledge, and of love to God and our neighbour.

Theobald was so highly pleased with the prospect of another interview, that he could scarcely wait for the appointed hour. As soon as the time arrived, he eagerly repaired to the farm-house, and expected their appearance with impatience, while they on their part were by no means tardy in fulfilling their engagement. After a short introductory conversation, that tended to diminish all reserve, Theobald proceeded to give them an account of his own peculiar mode of education. The young lady then commenced the conversation, which both on account of its own importance, and for the sake of showing the intelligence of the young lady on the great subject, I will insert somewhat at large.

"In your note you desired instruction on certain points in religion; will you oblige us, by informing us to what points you particularly refer?"

"I should like to know satisfactorily and certainly, the true scriptural method of salvation. In the various teachings of the day, one inculcates one thing and then another. Can you inform me which of all these conflicting methods is the true one?"

"Why, my dear sir, you propose not only a singular question, but an impossibility; none but Christ and his Apostles, know the truth with certainty, and those only are right, who teach exactly as they taught."

"Very true; but who dare pretend to understand every thing that was taught by Christ and his Apostles?"

"There is no necessity for any one to understand every thing; if we understand only so much as is necessary to our salvation, it is sufficient; and those truths are generally so plain, that the simplest peasant may understand them; other more difficult truths are learned as the christian advances in wisdom and spiritual understanding."

"Be so kind then as to state with simplicity, what I must do to become a true christian. I have been taught to deny myself, to live under a sense of the divine presence, and to cultivate a spirit of unceasing prayer."

"These are all right, do them and thou shalt live."

"True; but I feel them to be so extremely difficult."

"Difficult, in what respect pray? perhaps you have begun wrong?"

"I have endeavoured to deny myself every thing that does not pertain to the real necessities of life. I have proceeded on the principle that all excess is sinful, but the farther I go, the more my conscience demands of me, and should I allow myself to follow all its suggestions, I should be at last compelled to live on nothing but dry bread and water, and wear nothing but what is absolutely demanded to shield me from the cold—but here I feel I must stop, for I can proceed no farther."

"Yes, stop indeed, until we shall examine your views of self-denial. Of all that you have spoken, Christ and his apostles, say not a syllable. What they enjoin is simply the denial of every thing that tends to weaken the bodily and mental faculties, and to interrupt their healthful operation. If we eat too much, our bodies become sluggish and inactive, and liable to disease, which as you are a physician, you know much better than myself; and if we drink too much, we become intemperate, and suffer the appetites and passions to exercise an undue control over us. We ought therefore to discriminate between the temperate enjoyment of the blessings of Providence, and mere self-gratification."

"It seems scarcely possible that you can be right; but in what manner do you suppose a christian ought to clothe himself?"

"On this subject, there are two simple general rules which a christian may follow with safety; the first to clothe ourselves according to our rank and condition in life; if



we go beyond it, and follow the fashions, we discover pride, and a love of dress and display; if we remain too far behind it, we shall be looked upon as singular and righteous overmuch, a sin which the Saviour severely reproveth in the pharisees. The second rule is to clothe according to our means."

"On this ground you make the work of self-denial, an easy task indeed."

"Certainly I do; and in one important view it is easy; do you not believe the Saviour was right, when he said, 'My yoke is easy, and my burthen is light.' There is still after all this, enough to suffer in the school of Christ."

"I could sincerely wish that you were right."

"That you can readily know, Mr. Theobald; only consult the Bible; read it impartially, and take it in its simple, natural meaning, as you would any other book, without trying to find in it more or less than it contains, and I can assure you, that what I say, you will discover to be truth. I have myself been involved in difficulties somewhat similar to your own, and have been relieved through the simple teachings of the Bible."

"Would you then say, that all the mystical writers, most of whom are persons of eminent piety, and who explain the Scriptures in an entirely different sense are in error?"

"God save all christendom, Mr. Theobald, if they only are right. But let us look at the consequences; if they only are right, then to the majority of men who can read, and are endued with a sound understanding, the Bible is perfectly unintelligible: or in other words, Christ and his apostles, have imposed on them by representing things in a manner differently from what they design to be understood. And in the next place, consider how very few persons are mystical christians, so that it will follow from your principles, that very few will be saved. While I profess a high regard for many of the mystical writers, the most of whom are persons of distinguished piety, I cannot help thinking that they have carried their views to an unreasonable extreme, though I believe with the best of motives. But if we understand the Bible in the natural and obvious import of its declarations, and diligently apply ourselves to the practice of its precepts, we have the pledge of divine veracity, that we shall be led into all truth."

"Will you in the next place oblige me with your views on the subject of the divine presence. How do you understand it?"

"I understand it according to the plain representations of the Bible. But first let me hear your own views on the subject?"

"I understand by walking in the divine presence, an unceasing exertion to think on nothing of a secular and worldly nature, but to preserve all our thoughts and mental exercises in a state of divine quiet—to sink into a holy calm before God, in order that he alone may engage and absorb our thoughts, and work his own work in our hearts."

"You will please to perceive here again, that you entirely misapprehend the subject as presented in the Scriptures, and overstrain their plain literal meaning. Your views in my judgment, are directly contrary to the word of God, as well as opposed to the evident design of nature. Our minds are compelled to think; they must be active in their thoughts, desires and purposes, or we could neither promote the divine glory, nor the highest welfare of our fellow-creatures. My own views are the following: To walk in the divine presence, is to guard the heart, to be watchful over our thoughts, words and actions; to examine our thoughts, to see if they are conformed to the divine will, to weigh our words before we speak them, and to prove our actions by a careful inquiry of conscience, whether Christ himself would act thus, if he were in the same circumstances: in a word, we should so comport ourselves internally and externally, as if Christ himself were the visible witness of our doings."

"I must acknowledge that your views appear both plausible and just—but then on your principles, it cannot be a very difficult matter to be a christian. In what sense do you understand the subject of unceasing prayer?"

"That is inseparably connected with the latter. We cannot walk under a sense of the divine presence, without the habit of constant prayer. While I present God continually before my mind, and walk as if his eyes were fixed upon my doings, I am naturally filled with a divine awe for his holy majesty; and as I cannot see a single inch into the future, and my own understanding is weak, and incapable of choosing what is best for myself, either to do or suffer, I accompany every word, thought and action,

with a silent petition for the guidance of divine love and wisdom, that I may be enabled to do every thing for the honour of God, and the good of my fellow-creatures; and this constant, immediate dependence on the divine aid, I call unceasing prayer."

"All that you say, Miss Blond, appears so much like truth, and at the same time so reasonable, that I could wish with all my heart it were true; but how shall I know it? I am afraid after all, that it may prove to be nothing more than mere reasoning, and if so, I shall be again led into error."

"My dear sir, you cannot err, if you will only take the New Testament literally, and according to its plain connexion. To whom would you go but to Christ and his apostles, and how can you understand what they have spoken, unless you receive it in the sense which their words naturally convey? If you understand it otherwise, then all that they have spoken or written, must be in vain. Have you not reason to fear sir, that the influence of your mystical education, has penetrated so deeply into your mental constitution, that it will require intense and earnest effort to overcome it. Still, in my judgment, it must be done, or you may easily founder, and in the end make total shipwreck of your faith."

"I acknowledge most cordially my obligations for your frankness and fidelity. I will examine your views in the light of Scripture, and if they are not wholly founded on reasoning, I will readily yield myself to their influence, and hope that God may bestow his blessing on my endeavours."

"That he will most certainly do. But it will be necessary that you should remain as calm and composed as possible, so as to pursue your inquiries without undue excitement."

Theobald conversed some time longer with his fair instructress. What I have here presented is but a brief extract from his diary—the substance of a far more extensive conversation. Should any be inclined to doubt that a female of twenty could display so much judgment and discrimination, I can assure them that I myself was well acquainted with Susan, and have frequently read letters, and heard conversation from her, that displayed far more thought and intelligence than her interview with Theobald.

Theobald conducted the ladies home, and received an

invitation to renew the conversation the following week, in the same place. As soon as he found himself alone, he felt a sort of restless, unpleasant inquietude of mind, such as he never recollected to have experienced. When he came to analyze his feelings, he discovered that it was nothing less than a rising affection for Susan; but an affection so pure, as it seemed to him, that the feelings of nature could not have the least possible share in it. This is a frequent error of virtuous hearts, and yet we find that the same affection never exists between those of the same sex. It is something, it is true, that lies deeply in the heart; still, in reality it is nothing more than the impulse of nature clearly tending to marriage.

Theobald was in no respect a hypocrite; he practised no concealment. As soon as he saw the tendency of his heart, he did not resist it, but resolved to ascertain, on the first opportunity, whether there was the same disposition on her part, and if so, to consummate the affair as soon as circumstances would admit.

## CHAPTER X.

## THE PROPHETESS—HER SINGULAR PAROXYSMS—THE BETROTHED.

A FEW days after, in the dusk of the evening, a servant of Mrs. Wieding's came with a message from her mistress, requesting him to call there as soon as convenient, as Susan had been taken suddenly ill. Theobald was much shocked at the purport of the message, and yet he felt a secret satisfaction in the thought of having another opportunity to see and speak with her, and likewise of accomplishing the object of his wishes. His fervent ejaculations ascended immediately to heaven for her recovery, and he hastened with all possible despatch to the house of Mrs. Wieding. She received him with tears, and proceeded to give him the following relation.

Since your last visit, Susan has become quite reserved and thoughtful. I repeatedly asked her the cause, but she declared she did not know what it was. The evening before last she retired to bed quite early, but in the morning she did not rise at the usual hour. As this was something very unusual, I slipped lightly up stairs, and found her in a calm, quiet sleep. I went down again without waking her, and after breakfast sent the servant up to call her. She immediately came running down in great haste, and informed me that Susan was in great distress, and weeping. We both hastened to her bedside, and found her moaning and weeping, as if in the deepest anguish. I asked her the reason, and she exclaimed, O repent and be converted, ye people, for the day of judgment is at hand. Soon the bridegroom will come. Woe to them who have no oil in their vessels. We employed means for her recovery, for she was evidently not in her right mind, as she attempted several times to leave the bed, and go out into the street. In the course of half an hour she came to herself. She knew me, but was not conscious she was upon the bed. She then proceeded to relate to me a most wonderful and awful dream that she had had during the night. She

dreamed that she was out in the street before the house, and as she was looking up, the skies suddenly parted asunder from east to west, and an innumerable multitude of people, all clothed in white, with harps in their hands, on which they were playing the sweetest and most heart-ravishing music. In the midst of them she saw the Son of Man, towering in unspeakable majesty above the hosts that attended him. He looked toward her with a mild and benignant countenance, and beckoning with his hand, said to her, follow me. She afterwards turned toward the west, and saw, with terror, the whole dark array of lost spirits, conducted by Satan in a horrible form, who called to her with a loud voice, and said, Make no account of salvation; you have served me hitherto, and now thou art mine. In anguish, she turned round to Christ, and cried out, "God be merciful to me a sinner." Upon this the Saviour raised his right hand, and directing it towards Satan and his host, exclaimed in a mighty voice, "That soul is mine; I have purchased it with my blood." The dream then vanished, and she awoke. It however made such a powerful impression on her mind, that she immediately became ill; she had a high fever, and was extremely melancholy and dejected, her mind being wholly absorbed in her dream.

Mrs. Wieding and Theobald were equally surprised and astonished. They regarded it at once as something supernatural, and believed that it foreboded some great and wonderful event. Theobald was much gratified that he had been privileged to hear the divine communication. Mrs. Wieding conducted him to the chamber where Susan lay. She received him with much kindness of manner, and exclaimed, I am not worthy to be visited by a man of your character; I am a worm, a sinful, vile, unworthy creature. He was deeply affected with the salutation, and looked upon her humiliation as the highest evidence of holiness. I am now about to enter upon a subject which I have reason to believe will give rise to considerable criticism. The unbeliever, the skeptic, and the fashionable christian, for in my opinion, all three are very nearly related, will here very likely curl the lip, and cry out, how could Stilling ever allow himself to describe such unmeaning, uninteresting, and uninstructional trifles! I beg you will listen to me a single moment, and I will explain. I desire you to know, in the first place, that there are tenfold

as many (and God be praised that I can say it with truth) who will consider these trifles, as you are pleased to term them, instructive in the highest degree; and I believe that you yourselves will acknowledge them to be so. Only have patience, and I will relate a few trifles which, if you are not altogether deaf, will make your ears tingle.

On the opposite side there are not a few well-meaning, pious and excellent persons, who will shudder at my relation, and say, If only the dear man had not gone so far. Such things are of very grave importance, and as all good is from the Spirit of God, it is exceedingly dangerous to criticise them. My dear brethren, to you who either think or speak in this manner, I have a word or two to say. God has revealed to us his most perfect will—we have not only Moses and the prophets, but we have Christ and the apostles, who have transmitted to us in the Scriptures enough for our belief and salvation, without having recourse to extraordinary appearances. Dreams and transports and paroxysms belong not to the ordinary methods of divine instruction, though so far as they really coincide with the word of God and enlightened reason, I will honour the truth, even in that garb; still, I must declare that these things ought not only to be viewed as suspicious, but as in reality they are, as entirely opposite to the genuine revelation of the divine will. They will uniformly be found to result in consequences pernicious alike to those who embrace them, and to the glorious interests of the truth they profess to promote. This will be abundantly shown hereafter. I do most sincerely believe that the minutest details of a disease like the present, as it is none other than pure matter of fact, ought to be diligently studied by those who take the least interest in the history of man, and especially in the extraordinary operations of the human soul.

Susan had all kinds of books lying on her table near her bedside, from which she was constantly making quotations, sometimes from one and then from another. The New Testament she read only occasionally, and then never more than a single verse at a time. It was truly astonishing to see with what aptness she made her quotations, and with what singular intelligence and clearness she expressed herself. Her aunt, as well as Theobald, were much struck with the fact, as they sat near her bedside in all the devout

reverence of those who were attending to the communications of the divine Spirit. They began to believe that the Holy Ghost had been poured out, in the same abundant measure, on her as upon the Apostles on the day of Pentecost. All she uttered they regarded as the pure, undoubted effect of divine influence; and for this they are by no means to be severely censured. For who is it that understands all the operations possible to the human soul, or the causes of those operations, or how easy a matter it is to ascribe extraordinary mental phenomena to his immediate influence, which are solely dependent on other and lower causes?

All the quotations she made for Theobald, or that had the remotest reference to him, were consolatory and encouraging in the highest degree, and all seemed to portend something great for the future. He received all her utterances as divine communications, in view of which he became so filled and elevated, that it seemed to him he was endued with supernatural power. To suffer death for any important doctrine of the Bible seemed to him but a trifle. He accordingly began to augur great things for himself, and already viewed himself as a chosen instrument in the hands of God to accomplish his purposes of mercy on earth. It is worthy of remark, that in many of her quotations, Susan occasionally hinted at a union; some of them were remarkably apt and striking, and were made chiefly from Bogatskey's Spiritual Treasury, the Hymn Book, and some particular parts of the Bible. All these had a powerful effect on the minds both of Theobald and her aunt. They came to the conclusion at once that it was the will of God they should marry, though not a syllable was said on the subject by either. This work of quotation and reference continued about the space of eight days. Theobald visited her every evening, and prescribed tonic medicines for her, for although she had no particular disease, her frame was so feeble that she could not leave her bed, and every evening she had a slight turn of fever, yet without any apparent cause in her system.

After eight or ten days from this period, her case assumed an entirely new form; she was affected with a stiffness of the whole body, she lay upon her back with her hands folded upon her breast, her eyes gazing intently upwards, with a countenance of fixed and awful solemnity.



In this state no means of excitement were capable of restoring her to her natural state. When Theobald was called she was lying in this condition; he sat near her bedside, and observed her with close attention, her aunt being present at the time. After awhile she stretched out her right hand, and exclaimed, Behold, the Bridegroom cometh, go ye out to meet him—arise, take your lamps, prepare to meet him at his coming. Hallelujah: There he is—the Lord himself—how clear and bright his wounds—now will they see Him whom they have pierced—and mourn—now will all the tribes of the earth wail on account of him. Soon she began to shake and tremble, exclaiming, O God! how terrible is the last day—how tremendous the judgment of the great God. Behold! the Lord of Heaven cometh with ten thousand of his saints, to judge the world. Here her anguish increased to such a degree of intensity, that she raised herself up in the bed, and the cold sweat rolled from her cheeks in streams. During this time, she was not always in her right mind. She thought Theobald was her father, and her aunt her mother. Every thing she heard or saw was of a terrible nature, and her language and manner were so pathetic, so well connected, and withal so highly dramatic, that it excited great astonishment. She conversed with perfect intelligence of every thing, but could not be reasoned out of the belief that Theobald and her aunt were her father and mother. She spoke in the simple tone and language of a child, and every thing she said appeared divine and supernatural. They themselves supposed there was something prophetic in what she uttered, though they were unable to interpret it.

From this time onward she had a paroxysm every day about the same hour, when she seemed to be in a sort of ecstasy. When she felt the approach of the paroxysm, she adjusted the clothing of her bed, folded her hands upon her breast, and gazed steadily upward. Soon she saw Christ on a cross before her, and commenced a discourse with him, and all in such a connected manner, that any one could infer from her answers what he had spoken to her. Theobald and her kind aunt were now thoroughly convinced that she was a prophetess, and deserved to be revered as a holy person. He wrote out in full all her discourses with the intention of having them published. At her own suggestion, he treasured them to be used in the

future discharge of her sacred functions. As her paroxysms came on every evening, Theobald was obliged to be present at each, that he might not lose any thing she might say. He always was present at the hour, and would much rather have foregone the benefit of all his medical lectures, than to be absent on one of these important occasions. Once after these peculiar states had lasted during some fourteen days, her utterances become more fervent, and she particularly requested both to remain with her through the night, alleging as a reason that the Lord Jesus had told her that he would appear to her that night to reveal to her something of great moment. They accepted the invitation with pleasure, and resolved to watch with her the whole night. The evening passed rapidly away in agreeable religious conversation, until it approached near one o'clock, when Susan desired she might have a little rest, and wished her aunt in the meantime to prepare them a cup of coffee. Her aunt cheerfully complied with her request, and had not been gone over fifteen minutes, when Theobald heard her exclaiming in a tone of wonderment, Lord Jesus, is it true. O Lord! thy will be done. My God, my all, what is the meaning of this? He removed the curtain, and said, Miss Blond, what is it, has any thing unusual been revealed to you? She gazed at him in a very dubious manner, and then said, Mr. Theobald, the Lord has communicated to me something of a very important nature, but I am not permitted to disclose it until the proper time. In an instant he felt an emotion rise within him, accompanied with a strong impression, that it was nothing more nor less than that they should marry. As he felt, he uttered it, and said, Miss Blond, I know what that communication is. Do you know it, indeed? Yes, I know it. I feel a strong inward impression that we must marry. Yes, that is indeed the will of the Lord: he has revealed it to me while I lay here: it is His will. With these words, they joined hands, and promised before the Lord to be each other's forever.

Kind reader, let me entreat you not to prejudge the case, nor yet to pass a hasty verdict upon it. So far as you have experience in the science of nature, and, mark well, also in religion, you may be prepared to form an opinion. If you have not this experience, I beg you to await the appearance of another character upon the stage, who pos-

sessed it in an eminent degree, and who will solve the difficulties to your entire satisfaction.

Scarcely had this scene passed, before her aunt appeared with the coffee. As she appeared much revived and composed, her aunt asked her if she had rested during her absence? No, returned she; but while you were gone, the Lord Jesus appeared to me again on the cross, and gave me a commandment that I should marry Mr. Theobald; and while I was deeply pondering the matter, in the height of my astonishment, without saying a word on the subject, the Lord revealed it, the same instant, to Mr. Theobald. He informed me of his impression before I disclosed what was revealed to me, and now we have pledged ourselves before the Lord, in a solemn engagement.

Her aunt clapped her hands in surprise, and at the table all was related in its minutest circumstances. The old lady had nothing whatever to object to the engagement. She said that they were eminently fitted for each other; but in the present circumstances, it behooved them to be very cautious in keeping it as close as possible. My brother-in-law Blond, said she, is an excellent man; but should he be once apprised that his daughter had formed an engagement with a student, he would annul all that has been done, and occasion you much trouble. When Mr. Theobald shall have completed his education, and is in a situation to support a family, he will, I doubt not, feel no objection to the union; and I myself will undertake to arrange the matter. The betrothed both reviewed the subject in the same light, comforting themselves in the confident hope, that what God had begun, he would certainly carry on to perfection.

From this time onward, her paroxysms ceased, and nothing extraordinary was visible in her. Her quotations and readings had likewise ceased. Theobald and her aunt wondered very much at this sudden change in her. Her aunt, however, had entertained a full persuasion from the first, that the Lord had designed their union. This recent developement now strained her expectations to the utmost. What will God bring out of it? What wonderful result next, were her constant exclamations. Theobald, himself, kept ever dreaming of the future—that something wonderful would flow from his contemplated union with Susan, he *had little doubt*; then again the peculiar mode of his edu-

cation, and his strange and extraordinary trials, all tended to confirm the impression that he was destined for some great and exalted personage. Though the paroxysms of Susan had ceased, her illness still continued. Theobald often prescribed appropriate remedies, but she steadfastly refused every thing of the kind. She told him the Lord was her physician, and he had informed her that no medicines would help her. Theobald revered her declaration as the word of God, and ceased to urge her. But she continued to grow weaker and weaker, and appeared daily as if she were rapidly hastening into a consumption. Theobald felt alarmed, but she smiled at his fears, and said, O thou of little faith, wherefore dost thou doubt? Once as he sat near her bedside in deep depression on her account, she suddenly raised herself up in bed, and said, Mr. Theobald, from this day four weeks, I shall arise at this very hour, continue up, and be well. He was astonished at the prediction, but he firmly believed it, and felt encouraged respecting the state of her health.

The four weeks had now passed, and she seemed to have experienced no alteration; still she was in good spirits, regardless of the doubtings of Theobald. At the appointed hour he repaired to the house, and found her still unusually weak and low, sitting upon a chair, while the servant was arranging her bed; she was unable to sit upright, and was obliged to return immediately to bed. Now the apprehensions of Theobald increased to their highest; he expressed his fears in relation to her state; but she said, "Be of good courage, the Lord will never suffer his word to fail." Her encouragements in this instance failed to produce much impression on his mind; he went below to her aunt, where they both mutually bewailed her condition in the most tender concern. Right in the midst of their anxiety and distress, and while they were concerting a plan with themselves in order to prevail on her to take medicine, she came down stairs in full dress, and entered the door with a cheerful countenance, exclaiming, "Behold you doubters, here I am, and in good health. There, feel my pulse, Dr. Theobald." He felt it, and to his utter astonishment, it was perfectly regular, though but half an hour before, it was going post haste. This was now a miracle—nothing less than the finger of God. No one *could any longer doubt that God had manifested himself,*

and he who would venture to evince the least doubt, would undoubtedly have been declared a blasphemer. From this time onward, she continued pale and feeble, but in other respects perfectly well.

I presume that many of my readers, will here feel disposed to ascribe the peculiar state of Susan in part to disease, and in part to imposture; but I can most solemnly aver from my own intimate acquaintance with her character, that imposture had nothing whatever to do with her case. It formed no part of her character. And so far as respects her engagement of marriage with Theobald, she believed sincerely and firmly, that it was nothing less than the command of Christ himself, and that she was, [the first remote cause excepted,] purely and wholly innocent.

"Yes, we are right," I think I hear some one exclaim, "did we not say that Stilling himself, believes the whole affair to be something supernatural." No, sir, you are in a great mistake; Stilling believes no such thing.

The more they endeavoured to keep the matter secret, the more it spread, until all kinds of strange reports were in circulation among the people, and every one talked of it as he happened to understand it. Susan's father had been informed of her illness by the letters of his sister-in-law, but of nothing farther. Common report had brought many other strange things to his ear, though nothing in the least affecting her character, or in the least degree reflecting on the character of Theobald, who had conducted himself throughout the whole affair with singular prudence. His character indeed was so well established, that no one, not even the students of Altdorf, ever found the least occasion against him. No one suspected any harm of Susan; some said she was deranged, others that she was not, and others again, that great things were hidden under the matter, which would come out in their proper season. Her paroxysms occasioned no excitement, nor was the house thronged with impertinent visitors. The church and clergy felt no manner of interest in her case, and no one was invited to visit her, nor was a physician called during the whole term of her confinement. Theobald himself discharged the twofold office of clergyman and physician. Mr. Blond had such implicit confidence in his *sister-in-law*, that he treated all other reports as fictitious, *though he deemed it neither advisable nor prudent, for her*

to remain longer at Altdorf. He sent his carriage to convey her home; it arrived just ten days after she had risen from her bed. Her orders were to return without delay. This was truly a thunder-clap to Susan and Theobald; but they endeavoured to confirm each other, as well as they were able, by renewing their engagement in a still more tender and solemn manner. He determined to apply himself with greater diligence to his studies, that he might qualify himself for an acceptable and useful physician; and she solemnly promised to wed no other. They agreed to communicate with each other through her aunt. When the time of separation drew near, and they were obliged to take leave of each other, the scene was so overpowering to her, that she came well nigh experiencing a relapse into her former state of debility. Theobald communicated a relation of the circumstances to his parents, and detailed to them some of her most interesting conversations. They were deeply affected with the intelligence, readily assented to the high claims that Theobald preferred for her character, and received it as a distinguished honour, that they should be allowed to call so eminent a person their daughter-in-law. They wrote back in the fulness of joy, wishing him in addition to his high spiritual enjoyment, the abundant enjoyment of all earthly blessings.

The late reformation in the conduct of Theobald, transmuted him into an entirely different person. In place of his former reserve and seclusion, he became friendly and affable, and in the highest degree acceptable in society. He studiously avoided every thing like taciturnity, and applied himself to the cultivation of more social habits. He went out into company, ate and drank like other people, and dressed according to his rank, without making himself a *petit maitre*. In short he became an agreeable and pleasant companion, and was held in high esteem by the whole university. He still continued to maintain with all due diligence, the character of a sincere and unfeigned christian, and an upright man. In fine, he comported himself in every respect, agreeably with the instructions of Susan. This continued for the space of a whole year, during which time he received a letter every fortnight from Susan, and wrote one in return. In addition to this important reform in his habits, he had frequent intercourse with learned and exemplary persons, whom he had hitherto avoided.

He had no previous acquaintance with them, he was unaware of their distinguished virtues, but now when he ventured into their society, he was not only pleased to enjoy their conversation, but had also the satisfaction of discovering excellencies which he formerly supposed formed no part of their characters. At length he obtained the works of several eminent authors, whose learning and discrimination, tended gradually to lower him from the heights of his fanatical delusion, to the common level of sober judgment and propriety.

## CHAPTER XI.

THE DISCRIMINATING PASTOR—DELUSION CORRECTED—  
FARTHER PAROXYSMS.

BUT now the scene must be shifted again. Susan while at home was always feeble and melancholy. The most intelligent physicians that had been consulted in her case, ascribed all to nervous weakness, and pronounced her hysterical. True, she was, and yet all their wise prescriptions, their tinctures, their mercuries, and their barks, availed not one iota in affording relief, much less in curing her. At last her father heard of a village pastor, by the name of Vose, who was distinguished for his wonderful skill in the treatment of religious melancholy. Mr. Blond, who was tenderly devoted to his daughter, and spared no pains for her recovery, sent for this gentleman, and desired him to visit her immediately. He came; a plain country clergyman, in simple rustic apparel, who to unfeigned piety, united an enlarged knowledge of the world, and profound and extensive learning, but who because he knew not how to fawn and affect, much less to flatter for the sake of promotion, remained until his fiftieth year, on the lowest round of the ladder of ecclesiastical preferment. He was well satisfied with his condition; he lived contented on little, and made his own interest the interest of his Lord and Master, to whom he devoted his all. The majority of his church was composed of persons of sincere and unaffected piety, the most of whom were the fruits of his own active diligence and fervent prayer.

He was introduced to Susan, and after conversing with her a short time in an affectionate and friendly manner, invited her to walk with him in the garden. His kind and complacent manners, and his benevolent countenance seldom failed to win every heart that he approached. He soon obtained her confidence; when they walked out together, *the pastor introduced the following conversation.*



"Have you never, in meditating upon the goodness and love of God displayed in the works of nature, been impressed with clear and elevated views of those delightful attributes?"

I confess I have not, sir. I have often experienced a sort of fleeting emotion, but I have never had any exalted views of the divine character, from that source in particular.

"I am sorry to hear you say so, for you have undoubtedly deprived yourself of some of the purest and sweetest enjoyments."

I never thought that my mind was susceptible of very raised impressions from that source; the word of God, the Bible, has ever been the greatest source of my enjoyment.

"But do you not believe that the whole system of nature is the first part of the Bible? Indeed, if I were permitted to issue a new edition of the Scriptures, I would affix to it this title: *THE WORD OF GOD, or the REVELATION OF GOD TO MAN*, second volume, comprising *the Old and New Testaments*; and you will undoubtedly admit that the first volume of a book ought in propriety to be studied before we proceed to the second?"

I confess that that view of the subject is somewhat new to me. I have never heard it before; but then it seems to me that the first part is so extensive, that if we must study that before we are allowed to proceed to the second, it will require a life-time.

"Allow me to say, Miss Blond, that the substance of its contents may be comprehended in a very few words: Is it not true that the more thoughts you have of God, the higher is your enjoyment? for by means of our thoughts we become better acquainted with HIM who is both their Supreme Object and Author.

That is very true.

"If we survey the multiplied objects of surrounding nature, every thing you behold is a thought of the Deity—every spire of grass, every flower, every insect, every pebble. God first thought of every object before he created it. How does this view of the contents of the first volume strike your mind?"

Indeed, sir, I am overpowered with the reflection: the *idea is wholly new* to me, and yet I perceive it is true. I *am filled with wonder at the multiplicity of the divine*

thoughts; how great must he be who thinks so much, and how powerful, who can do what he thinks.

"Exactly so, and yet that is all very evident. Can you not, my dear girl, imagine a still greater, a more sublime and divine impression on every object in nature? (Here the good pastor approached Susan in an unspeakably kind and serious manner, looking her steadily in the face.) You also are one of those realized thoughts of the Deity. Look into the depths of your spirit, and will you not find that the feeling which glows with most elevated ardour in your bosom, is one which you have in common with every insect and with every flower?"

Susan here mused thoughtfully, and then said, I cannot perceive, my dear sir, where you design to lead me.

"I presume not, but I am obliged to pursue this indirect course, that I may more readily find my way to your diseased spirit. I wish to heal its wounds by discovering first the origin of the disease. And then I design, if possible, to aid you in your search. Every object in nature has a great aim whereby it aspires according to its kind, to the highest perfection. This aim is love. Love glows in every flower, and in every plant. Every thing loves and desires to be loved; but observe, every thing loves in the order prescribed by its Creator."

Susan smiled, and said, I do not fully comprehend you; what do you design by the remark? Mr. Vose was somewhat surprised, that contrary to his expectation, she discovered so little sensibility toward the universal tendency of nature; he, therefore, ventured nearer the point, and asked if the thought did not affect her, that INFINITE LOVE had diffused love through all his works?"

What do you understand by the term love?

"A tendency to union—a desire to be with the object beloved. This as it respects the principle, is sufficient to our present purpose.

She now began to be somewhat affected, and the tears trembled in her eyelids. O how good is God, she exclaimed.

"Ask yourself, Miss Blond, what it is that leads you to make this exclamation? examine it thoroughly, and confide in me. You need feel no apprehension, perhaps I am in a situation to accomplish your utmost wishes."

Upon this her heart began to open. O my dear sir, I feel deep in my heart—here she faltered, and blushed.

“Will you allow me to speak for you? You feel deep in your heart a tendency to union with some object, or in other words, that love which the Eternal goodness has implanted in your constitution, has commenced its operation; hindrances which lie in the way obstruct its exercise, and because you imagine them insurmountable, you are melancholy.”

She now began to weep aloud, and answered nothing.

“We will now endeavour to make you acquainted with the first volume of the word of God, which is summarily love in its whole extent.—God wills that his creatures should love according to their nature, and susceptibilities: it is natural, it is permitted, it is commanded; wherefore are you then so melancholy?”

This last remark seemed to restore her to cheerfulness. She smiled, and said, I confess I do love.

“You do right in confessing it. We shall now see what the second volume, the Bible, says to the Christian. If you will read it from beginning to end, you will find that it breathes nothing but love.”

That I understand, for Christ himself says that love to God, and our neighbour, is the sum of the law and the prophets; but between the love that Christ means, and mere natural love, as I conceive, the difference is heaven wide.

“Of that difference, I design not to speak at present, though it would be easy to show by digressing a little, what the depravity of man has wrought, and how that all love is in principle the same; yet ever with this distinction: That nature teaches us to *love*, but the Bible teaches us *how* we should love. And now that you love is right, is natural. This you have confessed to me; but now permit me to inquire *how* you love? This of course is to be examined by the laws of the Bible.”

By that criterion, my dear sir, I am willing to abide.

“Have you then examined yourself already by it?”

I have, and so far I can find nothing for which to condemn myself.

“Why then are you melancholy?”

Because it is still possible for me to lay obstructions in

my way; and perhaps something may yet intervene to prevent the accomplishment of my object.

"Allow me then to assure you, that your melancholy is wholly without foundation; yet in order that I may impart substantial consolation, I will proceed in order. Will you be kind enough to inform me whether the person to whom you are attached is a Christian? You will undoubtedly say so, but will you give me leave to prove him according to the authorized standard.

By all means—on that point I am confident.

"Very well; is he in a condition to support a family?"

He is: he is a physician, and a man of excellent parts.

"That saves me another question, whether he is of a good family? Opposition in such cases, I know is often useless; still your parents might have some regard to the matter, and should give their consent."

His father is a man of piety, an excellent and wealthy farmer, and his mother is one of the nobility.

"He is then a man of wealth and influence; but indulge me with another question. Have your parents any other person in view, whom they wish you to marry?"

Not to my knowledge.

"Tell me, then, why it is you are so dejected and melancholy?"

Only because I fear that something yet may arise to produce a separation.

"But do you not believe that God always conducts his own children to their best and highest happiness?"

I am fully convinced of that.

"If he should not then think it best to give you the object of your attachment, must it not be because it will not conduce to your own greatest good? And hence it must follow that you are sad, because God designs to make you happy?"

"It does indeed seem so, and yet I feel it impossible that my heart should remain at rest."

"And what conclusion would you draw from that?"

"That I have not yet made a complete surrender of it to God."

"And what other lesson do you learn from that?"

"That it is my duty then to surrender myself."

"You have now come yourself to the point to which I desired to lead you. The sufferings which you have thus

far endured, are nothing more than the operation of that refining process, by which the ALL FAITHFUL and BENEVOLENT ONE, intends to purify his own dear children from all their impurities. You have formed as I understand it, an attachment to a young gentleman, without the knowledge of your parents, and contrary to divine order, and christian propriety, and that before you had satisfactorily ascertained whether he was, in all respects, a suitable companion. And here I must solemnly declare both to you and all other young people, from the utmost fulness of my heart, just so certainly as you proceed to form engagements of this important character, before you are your own masters, and I may add, before you have by earnest prayer, careful deliberation, and prudent counsel, sought the divine blessing on the act, you will prepare yourselves for scenes of distressing trial in the future, that is if you are christians, and if you are not, God may suffer you to take your own course, and even for a time to prosper in it."

"My dear sir, your remarks appal me—if what you say is true, where do you design to lead me?"

"(Smiling.) Into the bosom of paternal love, where you may expect to repose in the sweetest tranquillity: fear not. I will lay no obstacles in the way of your wishes, rather would I aid you in attaining them. Still I desire to satisfy you, that what I say is the truth. You have no idea of the trials that await you in the future."

"That is unquestionably true."

"Allow me then to ask you in this connexion, whether you do not suppose that the most serious part of your future trials, will depend in a great measure upon the person whom you shall choose as your partner in life."

"Undoubtedly I do."

"And who is best able to know what particular person will conduce most to our future happiness?"

"Of course, no one but God."

"It hence follows that he who will marry as a christian, as one who reveres the will of God in his actions, will endeavour by all means to obtain such a partner as God himself will approve, or in other words he will seek a partner from God."

"That is all true, but may I inquire what course he ought to pursue in order to this."

"You are running a little before me. Your future

peace of conscience, will very much depend upon what I am going to say, it is therefore necessary that we proceed carefully, and step by step. When a young gentleman is enamoured with a young lady, is it not true that his affection is always founded on some excellence in her person, which affords him pleasure?"

"That I suppose is unquestionable."

"Now then be pleased to interrogate your own heart, as you are now in the best condition to answer the question, and tell me on what that pleasure is founded?"

"I suppose it is different in different persons. In some it is the mere attraction of the outward form; but as it respects myself, my regards were founded wholly on the piety, and moral excellence of the person."

"This is a point which it is worth while to examine somewhat closely. If we are morally pleased with a person, he may become a friend, but if we would set our affections on him as a partner in the marriage state, there must be something in his person that is naturally pleasing to us."

"That seems to be true, I acknowledge, and if so, I tremble for myself."

"No, do not tremble, there is no ground at all for apprehension, if a person should please us both morally and naturally, could we after all be certain, that he would render us happy in that important state. Consider how many infirmities, how many serious defects of character he may have, that are capable of producing the highest degree of misery."

"What you say is all true, without doubt, and I feel that they apply closely to my own case."

"Only be calm; now suppose that this should actually be the case with respect to the gentleman of your choice, could you in that case regard your future unhappy lot, as a cross imposed on you by God?—Most certainly not, but in the most candid view of the subject, you would be obliged to receive it as a well-merited chastisement."

"O spare me, my dear sir, spare me, you are bruising my feelings."

"No, my dear girl, trust me; my object is not to bruise, but to tranquillize them, but this must first precede. The christian must of necessity have a cross; it is the great divine means of purification, by which our own spirits are perfected, and the Redeemer is brought in nearer union

with our affections ; but chastisement is intended to make us acquainted with our past sins, and is always associated with disquietude of conscience. In the cross we may be joyful, may be even triumphant, for it bringeth forth the peaceable fruits of righteousness, to those who are exercised thereby. This chastisement never produces, nor is intended to produce ; for this reason God often unites the cross and chastisement together, when he specially designs our spiritual improvement. Hence we often have twofold, and sometimes threefold to suffer."

"What you observe is most true ; it deeply affects me."

"In order to avoid chastisement, we ought to seek a partner from God ; and here comes the answer to your question. In what way ought we to proceed ? In this we must follow the laws which God and nature, and the government have established. He who in this respect goes entirely, or indeed even in part, against the will of his parents or guardians, in seeking a companion, will inevitably excite the divine indignation, by the neglect and presumption with which he treats him who knows, and is willing to direct him, to one that is best fitted to promote his temporal and eternal happiness. Is he a male, it then behoves him carefully to take counsel with his own best judgment, and satisfy himself whether the person who strikes his affections, is in every respect suitable for him. He should then advise with his parents or guardians, and refer the matter to their judgment, and should he find them indifferent to his purpose, he may certainly regard it as an indication of Providence against his choice. He ought then to relinquish the farther prosecution of his design, and pray and wait for another indication. Should his parents or guardians, however, attempt to constrain his choice to some person of open and acknowledged defect of character, he of course is in that case, under no obligation whatever ; he should in all modesty decline a compliance, for parents have no right to force children to marry against their own will. A female is required to pursue the same course, though she is in one respect safer, by having the disposition of the matter more within her own power. Affection, or what is commonly termed love, ought by no means to be the guide in this important transaction ; it *should be entirely submitted to the guidance of reason, to religion, and to the divine ordering.*"

- "All this appears very plain and reasonable, but where then do you leave place for matrimonial affection, that heaven upon earth?"

"Believe me, Miss Blond, young people err most egregiously on this point—they mistake the mere effervescence of the passions, for the tranquil glow of the affections—an error as great, as it is calamitous. I can most confidently assure you in the presence of my master in heaven, that in reality, it is nothing higher than a mere natural instinct, the bare excitement of the animal principles which people may refine, sublimiate and raise, to the most elegant Platonism, as they will; under all its sublimations, it still remains the same gross, low, inferior principle, notwithstanding."

"My dear sir, you begin to make me ashamed of myself."

"If a truth be fruitful in instruction, I must still utter it, though it prove somewhat unpleasant to your feelings. Yet hear me a little farther on the subject. When a union is formed on this principle, that temporary excitement soon subsides, the veil which the blindness of passion had flung over the character falls off, and the married pair discover to their surprise and disappointment, that they are not adapted to promote each other's happiness; hence when the natural defects and infirmities appear, they excite disgust and dissatisfaction, and in the end prepare the way for future wretchedness. But on the contrary, when a union is formed on the grounds above named, when reason and judgment, the will of God and the divine guidance, conduct to the choice, the affections soon settle down in a state of calm and tranquil enjoyment, which being heightened by a thousand nameless little circumstances, gives rise to a state of pure, unalloyed and unimagined happiness. And I have no manner of doubt, though it may seem utterly incredible to you, that should your present attachment abate, you could in a short time feel the same strength of affection for another person of equal accomplishments, that you now feel for your betrothed, and even come to regard this of little estimation in comparison."

"I cannot easily imagine how it is possible. But if our parents on both sides were to give their consent, is it not in that case, according to the divine will and direction?"

"Do you know for certain that your parents would be satisfied that you should engage at all?"

"No, I do not know it, but I supposed when the circum-



stances of the young gentleman were made known to them, they would give their consent."

"Ah, so most young people suppose, but how often do they err in their supposition! And if the young gentleman has parents, the next question is, what do they think on the subject? This, however, I intend not to inquire into; it is enough for my present purpose that you did not know it when you formed your engagement. Of course, you thereby ventured on an encroachment of the divine rights, and that encroachment God appears to be avenging in your present sufferings. You here perceive the truth of what I mentioned at first,—That when young people arbitrarily form such engagements, they must expect nothing less than to undergo severe and heavy trials, that is, if they in reality fear God."

Susan now wept bitterly. This salutary operation by no means disconcerted the sagacious pastor. He suffered her to weep until she seemed to experience relief from her tears. When she ceased, she cried out, "I have sinned, I feel that I have sinned! I have been rash, precipitate, and — what must I now do to repair the evil?"

"Do you recollect what you confessed a short time since, that you must submit yourself anew to God?"

"I have not forgotten it?"

"Here, then, you have yourself proposed the only true and substantial grounds of consolation; henceforth you must not take a single step toward a union, nor must you hold the least correspondence with your betrothed; commit that to me, I will conduct it all to your entire satisfaction. Then it will be your duty to cast yourself humbly at the feet of the eternal throne, and make a cordial surrender of all your interests to God; and if you do this in sincerity, you will regain your former peace of mind, and with it the returning light of his favour."

Susan now became quite composed and cheerful. She promised to follow pastor Vose's directions, and proceeded to give him a history of her religious exercises. She likewise gave him the name of her betrothed, and desired him to conduct the correspondence. Although appearances were so favourable, pastor Vose felt assured that the shock would be too violent for her nervous system. He therefore resolved to bring about her marriage as soon as possible, but without acquainting her of his intentions. In the

evening he spoke with her parents on the subject. He informed them of the true state of the case, and in particular of the real foundation of their daughter's melancholy; he likewise represented the serious consequences that would in all probability ensue if she were thwarted in her object. Mr. Blond and his wife were both much astonished at the imprudence of their daughter; but on account of her weak and failing state of health, they concluded to give their consent to her marriage. Mr. Vose desired them to keep the subject as quiet as possible, and not to intimate that they knew any thing of the matter, lest she might be interrupted in the mental conflict before her.

He then requested them to take no farther step without first consulting him, to which they both cheerfully agreed, and then separated.

The benevolent pastor wrote a long letter to Theobald, detailing the truths he had presented to Susan in the garden, but he did not find here that easy access which he found in the case of Amelia. The young man answered his letter in polite terms, but with all that sophistry common to young persons in like circumstances. The chief arguments he employed, in defence of his conduct, were that they were both pious, that their acquaintance was a special act of divine Providence, and that their engagement was not valid without the consent of her parents. This threefold cord pastor Vose endeavoured to sunder, by showing that a providential acquaintance of two young persons of piety, could not be an indication, much less a proof, that they were to marry; and that upon that principle society would soon be involved in a state of moral disorder; and that if his engagement were invalid, on the ground alleged, his refusal might peril the health, and eventually the life of Susan. He laboured to confine him to that unalterable principle of the divine government, that wherein a christian enters upon an engagement of this important nature without first seeking divine direction, he must prepare himself to expect, in the course of divine Providence, a scene of severe trials. This last argument he could not well controvert; still, he persisted in the belief that his engagement had been formed in compliance with the will of God, and that it had been revealed to Susan. In respect to this position, he maintained it was useless to reason. At first he was extremely unwilling to

inform pastor Vose of her paroxysms; but at length, encouraged by the hope that he should ultimately succeed in convincing the excellent man, he consented to write out the substance of her various conversations. The pastor now concluded to correspond with him no longer by letter, sensible that the matter could be more satisfactorily discussed in a verbal communication, than by an extended correspondence. After a careful examination of the whole subject, he came to the conclusion that nothing could answer in the case but to hasten their nuptials as soon as possible; otherwise Susan must certainly be brought to her grave.

The young lady had followed the advice of her faithful physician. She earnestly wrestled in prayer to God to make a complete surrender, and at times thought she had effected it; but soon her melancholy revived in its former strength. Mr. Vose visited her frequently, and administered consolation and encouragement; still she continued to fail. Her health began to sink very rapidly, and she was again visited with a return of her former paroxysms, though of somewhat different type from those with which she was affected at Altdorf. In the afternoon she had a chill; this was succeeded by a fever, and in the height of her fever she became speechless, so that she was under the necessity of writing all that she wished to say to those about her. This speechless state continued until the next day about two o'clock, when turning herself upon her back, her limbs became rigid, and her countenance was directed upward with an expression of the utmost earnestness and solemnity. After a short space she assumed an extraordinarily mild and pleasant aspect, and began to repeat aloud the following stanza:

How great is our Lord, how faithful his word,  
His goodness affecteth my spirits;  
Send down from above, thy Spirit of love,  
That my tongue, and my heart, may each bear a part  
In adoring thy wonderful merits.

She then gazed intently upward, as if her eyes were fixed upon some striking object, and with a sweet expressive smile exclaimed, What multitudes of angels!—how glorious they are! And from her motions and speech, it *seemed exactly* as if hosts of angels were passing in rapid *succession* before her, and came so near, that she could

almost touch them with her hands. Her heart then seemed to be overfilled with the most unbounded and ecstatic enjoyment; then she seemed to hear the sweetest sounds of heavenly music, and united her own voice most melodiously in the enchanting chorus. The scene then changed, and she saw Christ on the cross, as she had formerly done at Altdorf, when she commenced with him a sort of elevated dialogue, from which almost any one could infer his answers to her; and which often appeared of such awful, overpowering solemnity, as greatly to astonish every one who witnessed the scene. When the dialogue had ceased hosts of angels again appeared, and seemed in their passage to be hovering near her—then she would gaze again with wonderful intensity, and when they had all passed, she repeated, in conclusion, the following stanza:

Let praises, thanksgiving, and glory ascend  
To God, my Redeemer, my king, and my friend;  
To him be the honour whose counsel is right,  
Who from darkest confusion educes the light.

In an instant she came to herself again, and was unusually cheerful and well, except that her fever still continued. The whole paroxysm generally lasted about an hour, and was sometimes concluded with the former and sometimes with the latter verse. During the whole scene her faculties were completely absorbed, and she was entirely beyond herself, so that it was impossible to rouse or excite her attention by the loudest noise. Though her vision of the angels and her dialogue with Christ formed the principal scenes in her transports, yet in respect to the matter of the dialogues, and many minute circumstances, they were entirely different. Many things took place which were wholly incomprehensible, and which would by no means be credited by my readers were I to relate them.

During one of her paroxysms, a person of bad character was approaching the house with a view to enter; but before he reached the door, and without any person present having a knowledge of his coming, she had a premonition of the fact, and cried out, "There comes N—, go quick and tell him not to come into my presence." They went out, in obedience to her directions, and found him just about to enter the door. At the time she was lying in an upper chamber, and on the opposite side of the house, *where it was utterly impossible to see him through the*

window, or to know by any ordinary means the fact of his coming. I relate one fact, as one example from many which were equally as wonderful; but at the same time I feel it incumbent on me to ascribe not only this, but all her other wonderful speeches and exercises, to hysterical and nervous weakness; lest some of my more credulous readers might be disposed to attribute the prophesying and discoveries of such persons to a divine and supernatural origin. Mr. Vose will soon be on the stage to explain the matter, so far as it is, at present, susceptible of explanation.

Mr. Blond and his wife were much astonished at the wonderful exercises of their daughter; they knew not what to think of them, especially as in all they witnessed they could not trace the slightest appearance of lightness, or mental aberration.

On the contrary, all that she uttered was sensible and solemn, and with all so consistent with the views of a sound understanding, that the most orthodox could not object to a single sentiment; and yet no intelligent person could for a moment regard her utterances as divine communications. Mr. Blond consulted all the neighbouring physicians in relation to her case, all of whom accurately enough described the nature of her disease, but none of them could account for the wonderful appearances. They had never witnessed such things, and consequently all their prescriptions were useless. At last he wrote again to pastor Vose; the worthy man came, and taking a seat by her bedside, he closely observed the symptoms of her disease for four and twenty hours, without moving from his seat. He watched her through the whole of one of her paroxysms, and traced every appearance and circumstance with the minutest exactness. After this he took her parents aside, and said, You will please to excuse me if I tell you that you must now hasten the nuptials of your daughter as soon as practicable, or her health will suffer so seriously, that the application of any means hereafter, will be altogether useless. I have corresponded with Mr. Theobald, and have also made inquiries of others, and from all that I can discover, he is a young man of excellent character, pious and talented, and who gives ample promise of making her a good husband. "That may be all so, replied Mr. Blond, but he has not yet completed his studies, and he has had no practice; the world will look upon the affair as some strange,

premature, and hasty proceeding, that will reflect great discredit on the whole family."

You are undoubtedly correct in your judgment; and yet I must assure you, that if your daughter is obliged to contend much longer against the violence of her passion, she cannot long endure her present sufferings without being irrecoverably lost to you; and on this you may depend with as much certainty, as if an angel from heaven uttered it in your hearing. I will cheerfully devote my services. I will write to Mr. Theobald, and inform him of the facts in the case, he may then prepare himself for the marriage, which may be solemnized in private, and afterwards he may return to the university to complete his studies. Nothing else, in my opinion, can be done in the case; and of two evils we are certainly bound to choose the least—the talk of the people will soon cease, and in reality they have nothing to talk about, for in the whole transaction from beginning to end, there is nothing in the least degree disgraceful.

Her parents had no objection against the marriage itself, they only disliked the mode and circumstances. At the same time they knew that they could do no otherwise with safety, and they saw that the advice of pastor Vose was judicious, and best. They, therefore, thought it advisable to pursue the course that he recommended. Mr. Vose now deemed it prudent to give Susan an intimation of his design. She was much gratified at the unexpected intelligence, not only so, she was actually overjoyed. She soon became cheerful and composed, though her paroxysms and spells of weakness continued.

## CHAPTER XII.

## THE PASTOR'S INTERVIEW WITH THEOBALD—THE PROPHETICAL MYSTERY SOLVED—HIS MARRIAGE.

As soon as pastor Vose arrived at home, he wrote to Theobald, informing him of the dangerous condition of Susan, and requesting him to visit her immediately; at the same time he desired him to call at the parsonage before he proceeded to Mr. Blond's. When Theobald received the letter, he repaired directly to Mrs. Wieding to acquaint her with the contents, upon which she concluded to accompany him. Before arriving at the place of her brother's residence, Theobald left her to pursue the rest of her journey alone, and proceeded to the house of the worthy pastor, where he was received with much cordiality and respect. This excellent man was anxious to have an interview with him on account of certain errors which he still held in relation to Susan's religious exercises; he desired also to convince him, if possible, of the injurious tendency of his fanatical sentiments, for fear that he might bring an unjust reproach upon the cause of religion, and expose himself to severe and bitter chastisement.

The discerning man saw at once that Theobald, both as respected head and heart, was a young man of estimable character, capable of becoming a man of influence in society, if it were not for his strong fanatical tendencies. His propensity for the marvellous, and his constant liability to strike off into some by-path of the imagination, which led him at every turn to snap the thread of Providence, either destroyed the good he intended, or prevented him from bringing it to maturity. He conversed much with him during that whole afternoon, and succeeded in completely winning his confidence. He conversed at length concerning Susan, and his marriage, but deferred the main topic on which he desired to converse particularly, *and at length* till after tea, that he might be less exposed to *interruption*.

As soon as the tea things were removed, he invited him into his study, where, after regaling himself with his pipe, and a short interval of pleasant conversation, he introduced the subject in view.

"Mr. Theobald, said he, what is your opinion of the influence of reason in matters of religion—how far may it, or ought it to operate?"

On that point, pastor Vose, I confess myself somewhat a skeptic; according to the principles of my education, reason ought to be entirely discarded, and the affections alone ought to govern the conduct; but since I have obtained clearer light on the subject, I am convinced that reason must operate in some degree, but where to assign the exact limits, I am at a loss to determine.

"I am truly gratified to hear you express yourself with so much frankness; but I am unwilling to allow you to remain any longer skeptical on so important a subject, nor need you if I can attain my object, and you will be kind enough to explain the various points as we proceed. Will you explain what you understand by an affection?"

I do not know that I can give you an accurate definition, but it seems plain to me, that if I find an inclination or a desire rising in my heart to do or not do a certain thing, *that* is an affection.

"Your description is just, and sufficiently accurate for our purpose. If you will compare the various affections, you will find that it is applicable to all. Let me present two or three examples for the sake of illustration. A question arises in the course of our experience, whether we shall admit a certain person into our confidence; if we proceed to decide the matter without due reflection, or without inquiring whether the person be worthy, but simply consult our feelings, whether it is agreeable or disagreeable, in this case we evidently follow our feelings. Or if we hear an exposition of some scriptural truth, and we feel pleased with the exposition, are disposed to embrace it, and under the influence of that feeling, do embrace it without further examination; in this case again we follow our feelings. Once more: If we are affected at the sight of beauty or distress, and are moved by the sight to action without inquiring whether the beauty be real, or the distress be feigned, we here again do not follow our reason, but our



feelings. Have you any thing to offer against the correctness of these illustrations?"

I have not: it seems to me to be perfectly correct.

"To me also: but what is the origin or cause of these affections? Upon this point depends the solution of the whole question."

According to the principles of my education, God, or the Spirit of Jesus Christ is the author of all the affections in the hearts of the pious, and we are therefore under obligation to follow them.

"But do you suppose that all the affections of the pious are right feelings, or that God is the Author of all their affections?"

That indeed cannot be possible, for in the most pious persons on earth, the flesh lusteth against the spirit and the spirit against the flesh; feelings are daily arising in their hearts which they unquestionably ought not to follow, because they are wrong.

"Therefore, no one can safely follow the principles of the pietists who believes this.—We ought neither to trust all our feelings, nor suffer them to be carried out into action?"

Certainly not.

"By what means can we then certainly know whether we ought to follow a feeling, or not follow it?"

We must of course refer it to that infallible directory of all our conduct, the Word of God, which is the only authorized criterion of all our actions and feelings, and examine whether they are conformable, or not conformable to it; and if they are found to arise from our own corrupt nature, they ought by no means to be followed, but to be rejected at once.

"Excellent, excellent indeed! then we ought to follow no feeling before we have first tested it whether it be conformable to the word of God?"

This is evident from its own nature, because as there is a mixture both of pure and impure feelings, we ought certainly to try every feeling before we suffer it to go out into action.

"You mean to say, then, that if we regard the subject in this light, the feelings themselves ought never to be followed, but the conclusions that we derive from their exami-

nation; you follow that which, according to a scriptural examination, you find to be agreeable to the will of God. Are my views of your meaning correct?"

- They are.

"What do you term that power of the mind by which we examine or draw conclusions?"

What? Why I am really surprised at myself; reason of course—it is as clear now as sun-light, that I must never follow my feelings, but my reason only.

"Exactly so: this is unquestionably true, but with this limitation.—Intelligent divines usually warn us of the influence of reason, and justly: because reason has not sufficient compass to comprehend all that is essential to salvation; but of this I design not to speak here, since you are neither an infidel, nor a free-thinker. For this purpose, that is, on account of the insufficiency of human reason, God has communicated to us his revealed will in the scriptures, as the infallible guide of the conduct. To this we are obliged to bring our reason in subjection, and to conform our practical judgment. Hence we are now able to establish the principle or position,—*That a Christian ought in no case to follow his feelings, but on the contrary should be governed by reason, enlightened by and entirely dependent on the word of God.*"

This principle is incontrovertible, and the explication affords me infinite satisfaction. I can no longer doubt in what light I am to regard my feelings, for I now see the mentor of my conduct.

"It affords me unspeakable gratification, that you receive the truth with so much candour; but now for its application to the subject in hand: you profess to be certain that Christian reason (for so we will term it for the sake of brevity) ought to be the sole director and guide of your conduct; the question then very naturally arises whether your promise of marriage with Miss Blond can stand the test before this tribunal?"

Here Theobald became confused—he coloured and grew pale by turns, but remained silent. Pastor Vose continued: "To me it appears that in this most important transaction, you did not follow the convictions of your understanding, and that you did not really test your conduct by the principles of Christian reason."

*I certainly thought I did follow reason, for I regarded*

the speeches and paroxysms of this truly pious person, as divine operations; in all she said, she uttered nothing contrary to the word of God, and when she said that it was the will of God, and I myself had a previous impression, that we should marry, I most firmly believed that the whole matter was from God.

"You are intending to be a physician, and are no doubt well acquainted with the usual symptoms of health and disease, and will therefore readily understand what I am going to say on the subject. The long continued straining of the mental powers, particularly of the imagination, operates so powerfully upon the nervous system, that it becomes in the highest degree excitable, and disposed to spasmodic and convulsive action, is it not so?"

This fact is taught by daily experience.

"In the female sex, these effects are more common; the excitement in them is raised to a much higher degree, because the imagination of females is more lively and active, than in the other sex; the muscular system also is more sensitive and irritable, or in other words, the nervous system is weaker."

That is also unquestionable.

"If therefore a young lady is accustomed from her youth to be exercised with divine views and contemplations, and her imagination is kept continually on the stretch; she may attain to the highest grade of divine virtue, from the fact that her affections are far more susceptible than those of a male; but on the contrary she is more liable to become an enthusiast or a fanatic, and especially so, if she makes feeling her guide in place of christian reason."

What you say, appears to be wholly founded in experience.

"We will now suppose a case, that a female of this character becomes acquainted with a young gentleman who strikes her fancy; he is both pious and handsome, or at least she thinks so, for such a person will never admire one of a vicious character; against the latter she closes her affections at once; but not so with respect to the former; what then is the next step in the process? he pleases her, she entertains a secret regard for him, soon her affection gains strength, and increases in violence, in proportion as she dwells upon him in her thoughts. She is now no longer under the influence of christian reason;

on the contrary, feeling takes the control of her spirit, and in the end impels her to the following conclusion :—This young gentleman is pious, of a good character and handsome, my affections rest on him—he is the chosen one destined for me by Providence. Now if the affections of the young man in like manner settle upon her, it is not likely to result in injury.

If a young lady of this character be truly pious, a christian in reality, she will proceed no further, she will prayerfully commit the whole affair to divine direction ; but her weaker frame not being able to struggle with the strong rise of the passions, the imagination then begins to labour under intense and unremitting excitement, and in this stage of her progress, she may resist and contend against the flood of feeling as she will, her excitement rises to the highest intensity—and here comes the question, whether these feelings are from God, or their effects are to be regarded as spiritual and divine.

It is hardly necessary for me to say, that these feelings all flow from an earthly affection, and not from God ; but it was far otherwise in the case of Susan ; her feelings were all essentially different, they breathed nothing but the pure spirit of the divine word.

“We shall see presently how far your opinion is well-founded ; when those feelings rise higher, than a weak, nervous system, under the influence of a highly excited imagination can bear, a fever must ensue ; the excitement of the animal spirits, acquires a preponderance over the sensibility of the muscular system, and this is the proximate cause of fever. Do you admit the correctness of the explanation ?”

I admit it most cordially, although I confess the explanation is somewhat novel.

“As soon as a fever ensues, as in the present case, no medicine can remove it ; the only remedy that can be prescribed with success, is to free the subject from the power of the passion ; if this be not done, the symptoms of the fever will continue, and the disease will grow more complicated and difficult to cure ; is it not so ?”

So it appears according to my own views of the subject.

“A young lady in these circumstances will usually, from the delicate nature of the subject, endeavour to conceal the real cause as long as she is able ; and those who

are unacquainted with her case, will never once entertain the suspicion of the fact. The physician will gravely pronounce her hysterical, which is equivocal to saying that she is diseased, which every one sees as well as himself. The foundation of the disease lies wholly in the imagination, the faculty that is placed in nearest proximity to the nervous system. This cause, whether it arises from a sense of shame, or excessive modesty, never comes to light; but those conceptions and images of religious truths, with which she had been previously familiar, make their appearance, and increase in strength. Now because the nervous system is weak, the outward senses become weak also; and the weaker the outward senses become, the stronger and more lively the inner sense, or the imagination, grows in proportion; and then what is the next effect? why dreams and visions, but dreams and visions truly of a most singular character. While the outward senses remain at rest, the inner senses continue to operate, and thus the person is not conscious of her natural condition, but of that condition which is represented by the internal senses. All that she hears, sees, tastes, smells or feels, is considered and viewed as a reality, and so long as this peculiar state continues. But as the mind of the young lady has been always occupied with the subject of religion, these mental exercises now reveal themselves in this condition by paroxysms, through the medium of the outward senses; she can now see vividly and plainly, any thing she wills. Should the wish arise in her mind to see God, the external image which is the combined result of her own ideas of God, will be present to her, she is astonished at herself, she knows not whence it arises, she now believes fast and strong, that God has revealed himself to her. Should she wish to converse with God, the God of her lively imagination will be present, and commence his discourse, all of which are again the result of her own ideas of divine communication. The consequence of all this is that she will be deceived, because she has not a sufficient knowledge of the mental operations, to discover their origin; others also will be deceived, and be led unconsciously into error. You perceive therefore, my dear sir, that the true origin of all these pretended revelations and discoveries, may be easily and naturally traced to no higher feelings, than a mere earthly passion."

On this supposition then you would make, it out nothing more than a delirium, or a feverish dream?

"Nothing in the world higher than that."

How comes it then that this delirium is so intelligent? If a pious sick person speaks in a delirium, what he says has no connexion in it, there is nothing but a mere confusion of ideas; but here all is consistent and regular, even to astonishment.

"This is easily understood; in other diseases, the physical cause of disease is either fever, or an alteration of the animal spirits; but here it is not so, all the fluids are in a healthy state, and nothing else is the matter, (that is in the paroxysm,) but that the external senses are in a torpid and inactive state, perhaps I ought even to say that during the time they are convulsive. The mind continues to act as regularly as usual, every thing is natural, except that the images and representations of the internal senses, are taken for those of the outward senses, and in so far as this is the case, there is a delusion. It is much the same as in a dream, when a number of the mental faculties operate together, the dream is perfectly regular, but when some cease to be exercised, it becomes more irregular and confused."

This to me, pastor Vose, is something truly astonishing, I am really afraid that you are in the right; but suffer me to inquire, how it comes that such persons also have such clear views of things at a distance, and even of future things?

"Those cases are not frequent, and if they were, it is my opinion that they happen in the following manner: the soul in this state, enjoys a higher state of freedom, it is not impelled in its operations by external objects, it may therefore by means of its highly active, subtle faculties of the inner sense, connect the perceptions of another and even a remote spirit with its own, either to invite itself in the most intimate correspondence, or to fly from it with the utmost horror, in so far as those perceptions hold a relation to itself, or may be in any degree experienced by it. Herein lies the mystery of these wonderful premonitions and discoveries, that sometimes appear in the cases of certain individuals; and here the contemplative wise man may inhale the pure morning breeze of true and divine philosophy. When the spirit is freed from the coils and *incumbrances* of the body, and the faculties of the inner

sense, and those that specially relate to the spiritual world, are all set at liberty—what influence may it not be capable of exercising, both near and remote?"

I think I comprehend your views; and I begin to perceive, with sorrow, that if you are correct, the origin of Susan's wonderful speeches and discoveries, and even our promise, is to be attributed to nothing higher than a mental disease.

"God be praised for your candor; more I could not ask at present; still, it will be necessary to pursue the subject somewhat farther, though we ought to tread lightly, and with reverence, when we would treat concerning the exercises of one whose whole soul, during her disease, was so completely absorbed and overwhelmed with the earnest contemplation of the great subject. Every thing, in my opinion, that she uttered during her paroxysm as divine, is nothing more than the pure result of feeling; and every feeling is the effect of the imagination, or the fancy; for though we should admit the supposition of the immediate operation of the Spirit upon the heart without employing the medium of the eternal word, a sentiment which I very much doubt, yet he must first operate on the understanding; this faculty operates again on the imagination, and the imagination again on the affections. Hence arises a most important principle; for as the Spirit of God first operates on the understanding, the soul thus operated upon is led to comprehend the wants of his own affections, consequently *the Spirit can guide it into all truth*. If you well reflect, at your leisure, upon the important conclusions derivable from this truth, you will be filled with admiration; but they do not belong to the present subject. We are, then, both agreed in regard to the fundamental cause of Susan's speeches and discoveries; that they are merely mental phenomena, and not supernatural and divine operations—mere feelings that cannot stand the test before the tribunal of enlightened, christian reason; is it not so?"

I am obliged to confess that it seems so; but what then would you consider me to be?

"A brand plucked from the fire.' You have erred through ignorance and misapprehension, not by design. You believed you were obeying the will of God, when you were following your own will; and so did Susan. Your error was, therefore, one of weakness, and purely uninten-

tional; so that God will not mark it with the highest severity. You may be saved, but so as by fire; for you may depend on it, as certainly as you are a living man, that if you are in reality a child of God, severe and bitter trials await you; and you cannot escape them, if you ever expect to be purified from your great errors. You might have avoided them entirely, if you had entered upon your present engagement in an intelligent, prudent and christian manner."

Oh, my dear sir, you certainly carry the matter too far. That I have erred, I am most heartily willing to confess; I have done wrong in taking Susan's communications for divine appearances; but how you can make it so serious a matter, I am at a loss to comprehend.

"I have no idea, on my own part, that I go a single step too far, or that I make the matter in any respect more serious than it really is. Only answer me a single question, and I will undertake to prove to your satisfaction that I am right. What is the first duty of a real christian, if he desires to marry according to the will of God, and is uninfluenced by selfish feeling?"

He ought to pray that God would, in the course of his providence, designate the fit and proper person.

"That is correct; and what more?"

If he has parents he ought first to consult them in relation to his choice. He should ask their advice; and when he designs to make proposals to any one, he should select a person that is suitable—one who is virtuous and pious, and who has a good understanding of household economy, and perhaps, in the last place, her property and circumstances ought to bear some proportion to his own.

"Excellent indeed! but you have forgotten one item, an important one indeed; she ought to be of a suitable age, of the proper size, and not of a bad form."

I did not really think of that, though most young gentlemen regard it as indispensable.

"What next?"

I suppose, in the next place, that he ought, out of respect, to acquaint his parents or guardians with his intentions, ask their counsel and advice, and then, if they interpose no objections, or grant their consent, he may, with the blessing of God, be permitted to take the next step—he *may marry*.



"You have described with considerable accuracy the course which a christian youth ought to pursue; will you now be kind enough to inform me in what *spirit* he ought to proceed."

He ought certainly to implore divine direction, that God should so dispose his heart, and ordain the external circumstances of his providence, as to direct him to the proper person, and that she, in like manner, may be directed to him. Then, in my opinion, as it is the duty of every man to consult the best interests of his household, he should carefully inquire whether she is a person of prudence, and economy; for upon these qualities depend, in a great measure, both his temporal and spiritual felicity.

"This, then, you would undoubtedly call a marriage formed on the rules of christian prudence. Permit me, then, to ask if any one of these rules can be reasonably dispensed with?"

I perceive clearly that I have not proceeded according to these rules in forming my engagement with Susan; this I am most free to confess; but that the step, though imprudent, should make me "a brand plucked from the fire," and render our salvation so extremely perilous, that we must be saved so as by fire, I think is a little too hard. Only consider, my dear sir, how many persons enter the marriage state by the door of crime, how many are matched by their parents on account of family circumstances, who in respect to similarity of disposition are entirely unsuitable for each other; and yet they all appear to prosper, a blessing seems to crown their union, and their godly walk certainly induces the hope that, through the rich mercy of God, their salvation will not be so exceedingly difficult.

"You here cite two cases of marriage, the one formed on the ground of crime, the other contracted on account of family alliances, riches and the like; let us then take your own as a third, and compare them. In the first place we ought to make a just discrimination between the consequences which flow from the false step of a real christian, and those which result from the sins of the impenitent world. The former still remain under the disciplinary government of their heavenly Father; the latter, are not under the persuasions of Infinite Love, and as yet have their portion in the present world. The one he will lead *through crosses* and trials to his final felicity, the other he

may leave forever in their sins. If, however, you will carry your observations to those who, notwithstanding their crimes, still live in a state of prosperity, you will generally find to your satisfaction, that you were wholly ignorant of those private sufferings of remorse and shame and loss of self-respect which, like the gnawing worm, is ever preying within them; nor can you foresee those future scenes of tribulation which are before them, or whether after all they have an inheritance beyond the present life."

Have, then, the sufferings and death of Christ no redeeming virtue for sins of this character? Is it possible that a christian must make another atonement for his own sins?

"I am astonished to hear a man of your intelligence ask such a question. We are all under solemn obligation to repair the wrongs we have done; and it is an unspeakable mercy that God affords us the opportunity; for in proportion to our manifestation of the spirit of justice in making a restitution for the wrongs we have committed, will be the degree of our future felicity. The merits of Christ are sufficient, and more than sufficient, to atone for them; but our trials and sufferings on account of past sins, are intended to acquaint us with their nature, magnitude and enormity, that we may hereafter avoid their commission, and make a proper improvement from the retrospect."

You will, I hope, excuse me, for offering so weak an objection; I perceive the force of what you say.

"Let us now attend to the three cases under consideration; and in reference to the first—When two christian persons are united in marriage on the ground of crime, what laws do you suppose are transgressed in the case?"

Undoubtedly they transgress the commands of the gospel, the institutions of the church, and the laws of the government.

"But let me inquire wherefore it is, that the Scriptures and the laws of the state unite in prohibiting this mode of marriage?"

I know of no reason but because it is contrary to christian order and the general welfare of society.

"Your opinion is correct; and hence, although it is admitted as a ground of marriage, it is so merely from necessity, while it is still regarded as in direct contrariety to the institutions of the christian religion and the welfare of

the state. Is it not so? The other case may be disposed of in the same manner."

Most certainly.

"Should not your own case, then, be placed on the same list?"

My dear sir, you make my heart palpitate with fear for the answer.

"To illustrate the point: Suppose that a personage, under the assumed authority of an ambassador, should, in the name of his sovereign, publish in a certain town a law of grave importance to the commonwealth—a law that he himself had enacted—a law that ran in direct conflict with the laws of his sovereign?"

Why, pastor Vose, you seem to be collecting matter for my verdict.

"No, say rather 'to pluck a brand from the burning.' If the ambassador were not deceived in the case of Susan, he would endeavour to cure, not to punish; but the care must depend on the nature of the disease. Behold how great a difference between a transgression arising from mere weakness or a prospect of temporal advantage, and that of the ambassador who should say, God has *commanded* me to transgress the institutions of religion and the laws of the government! Would you not call this TREASON? Is there any doubt of the matter? and is not the step you have taken a far greater act of transgression than either of the others? By your marriage you not only dishonour the pure and holy character of the Deity, but you cast a deep and dreadful reproach on the gospel, and offend and afflict the most devoted friends."

Theobald grew pale, and came near to fainting under the severe reproof. He exclaimed, with the utmost emotion, Great God, have mercy; I am a lost man!

Those who have ever heard pastor Vose preach, and know something of his uncommon animation and energy, will not be astonished at the result. When he saw the deep agitation and distress of Theobald, he endeavoured to revive and comfort him.

"My friend, you must now be careful not to suffer your feelings to carry you too far in the opposite direction. You have now nothing more to do than to *see* how far yourself and Susan have transgressed in this matter. This you ought to do; it is both the will and express injunction of

God ; it is also your duty, with a knowledge of your great weakness, to form a strong determination never to transgress in like manner again, and in this you must be most sensitively careful in future, especially when you shall be obliged to have intercourse with persons of a fanatical character ; if you do so, you may be certain of the kind and paternal guidance of the Divine hand."

O, my dear sir, I dare not, I dare not marry Susan ; I shudder at the thought.

"So much the better ; you are now in a condition in which the marriage will be allowable. Your own will must be offered upon the altar to the will of God ; and the sooner and more thoroughly this is done, the better. I will then undertake to show you it is your duty to marry her."

Theobald was overwhelmed with surprise and astonishment. When he came to himself, every thing appeared like a dream of which he was entirely unconscious. The good pastor now detailed to him circumstantially the method he had pursued with Susan ; how she had endeavoured to make a renewed surrender of herself to God ; how frankly she had confessed her error, and how impossible it was for her feeble frame to hold out under the violent shock, if his counsel were not speedily followed. Pastor Vose arranged the whole plan in the most judicious manner. He accompanied him to the residence of Mr. Blond, where the young couple were married in private, without noise or parade.

## CHAPTER XIII.

THE RELAPSE—THE NEW FANATICAL LEADER—THE FEMALE DISCIPLE—WONDERFUL EXCITEMENT—ANOTHER PROPHETESS.

THEOBALD and Susan were now married people; but as he had not completed his studies, he was obliged to return again to the university. Their kind aunt who was of so kind and affectionate a disposition that she could not well endure a separation from the new married pair, concluded to have her niece return with her, to reside again in her family. This was certainly a new mode of travelling to the university. All Altdorf talked of it, and stories of various editions were in abundant circulation on the occasion; but within a fortnight all was forgotten and forgiven. The affair never in the least degree injured the reputation of the young people; on the contrary, all who were at pains to acquaint themselves with the true state of the case cordially approved of their conduct.

During the remaining period of his academical course, nothing occurred worthy of special notice. He finished his studies and acquitted himself with distinguished honour. He afterwards settled as physician in the influential and wealthy town of Bornhausen, situated within the principality of Bornfels. At Bornhausen there lived a variety of pious and excellent people, though mostly of the pietetic class. Although Theobald agreed with them in many of their religious views, yet since he had learned from his late trying experience, and his corrected sentiments, to think and act in a more rational manner, he did not connect himself with any religious society, but continued to live according to his own convictions of duty. This course however was not long tolerated; the over-zealous soon began to regard him as an unstable character, neither cold nor hot in religion. None of this class would at all consent to employ him as a physician; and not content with their exclusive

treatment, they proceeded even to slander and persecute him. The worldly part of society on the other hand looked upon him as a peitist, on account of his correct external deportment; an appearance to which his severe religious training had, in a great measure contributed, and on account of his extreme modesty in dress; for he always preferred the darker and graver colours. This class also employed him but seldom, so that in the commencement of his practice he was considerably straitened in his circumstances. The feeble health of his wife, who was seldom able to take charge of the family affairs, added another important item to his embarrassments.

I am now about to take up the same text on which I sermonized on the occasion of his father's nuptials. Previous to his marriage Theobald and Susan were both overflowing with zeal and pious fervour; they found it easy at all times to converse on religious subjects with zest and fluency. Susan in particular was so eloquent and proficient, that not only Theobald, but others were held in admiration at her wonderful capacity. He himself was also very animated on the subject, so much so that the most rigid pietists willingly admitted his claims to a man of piety and a Christian. But now all these lively feelings had passed away. Still he resolved over and over again with himself to pursue a regular and devout course of religious exercises; but his stronger resolutions generally lasted no longer than a few weeks, when his feelings gradually declined and passed off into a perfect chill. In this state they frequently went, weeks together, without uttering a single syllable on the subject of religion. They sometimes attempted to examine themselves in order to ascertain the cause, and to discover the foundation of their error, but were never able to satisfy their minds, until a visit from pastor Vose helped them out of the difficulty. He readily solved the mystery. Thinking it may be useful to my readers, I will present an extract from their conversation. I find it recorded in Theobald's diary in the following manner:

"There is a great difference between those feelings which arise from a pleasing representation of religion, and a faithful and rational life of piety. When a person is first awakened to a sense of the great subject, he feels a desire to become a true Christian; he is interested in every thing that

ministers to instruction, and edification ; his affections are readily excited by affecting hymns, and striking passages of Scripture ; they become in consequence elevated to such a degree that he sincerely believes he could joyfully sacrifice a thousand lives for the sake of the gospel. This however is not always genuine religious feeling ; it partakes more of the nature of enthusiasm, which although often advantageous in the commencement of a religious life, in order to operate on the yet unenlightened mind as an attractive force to draw it nearer the goal of advanced piety, yet it is often fraught with serious and lamentable errors. In this peculiar state of religious fervour young people often feel a disposition to marry ; the enthusiasm of feeling is thereby augmented, and from this admixture of religious feeling, and the excitement produced by the animal nature results the great danger. If any one is in real earnest in his endeavours after high spiritual attainments, and has a sincere desire to conform himself to the image of the Saviour, he feels a perpetual resistance to his animal nature, which in place of opposing his former enthusiasm, unites itself with it ; but these constant endeavours after a life of elevated piety, keep the sensual part in subjection, and by that means diminish his previous enjoyment. With respect to newly married persons, the effects are far more serious ; for generally in proportion to the strength of their enthusiasm will be the degree of their subsequent decline. When the affections of the animal nature become sated, and no longer unite with the spiritual part, the consequences are often most deplorable. No one ought therefore to consider these agreeable feelings as evidences of grace, for such feelings are common, alike to the heathen and the Mahomedan. The only certain and infallible marks of real sanctification are the following : an ardent and insatiable spirit of benevolence, longing to expend itself in the promotion of human happiness. If any one can find on clear and close examination, that this is the real prompter of all his actions, that all he does flows from pure benevolence, that he is actuated by love to God and a sincere desire to imitate the character of the Redeemer, that he desires to be perfect as his Father in heaven is perfect ; he will find an increasing evidence of his own religious sincerity, and a growing and unalterable connexion of the truth of the gospel. These noble impulses

transcend the principles of the infidel and the freethinker. He too may do good—but there is an essential difference in the motives. He does it from a feeling of mere temporary gratification, a sort of pleasure in seeing others happy; and this is well so far as it goes, but because his motives arise from self-gratification, and not from a regard to the divine honour, his benevolent deeds are destitute of real virtue; such persons too rarely do good in secret, much less to an enemy; and still less to a real friend of divine virtue.”

I must here bring the sermon of pastor Vose to a conclusion, or I may be tempted to be too discursive and tedious. Theobald and his affectionate wife endeavoured to reduce to practice all that they had previously discoursed upon, and I must also acknowledge that they took considerable pains to be faithful in their profession, and generally in proportion to their knowledge; but in the matrimonial state, and in the ordinary routine of family duties, the real practice of the necessary virtues of the Christian life, is a task of more difficulty than many good Christian talkers are apt to imagine.

Notwithstanding the attention that Theobald had devoted to the study of the fundamental principles of medical science, his strong propensity to the marvellous often occasioned him no small degree of perplexity. He trusted so much to divine co-operation, and to his own prayers for the sick, that he believed a cup of cold water, or any other simple means, would avail in the hands of a pious physician, to cure the most difficult and protracted diseases. He did not think it sufficient to pray after he had prescribed the most judicious remedies, in the most judicious manner, but he expected immediate divine assistance and illumination in his practice, and regarded all inquiries into the secrets of nature as an unwarrantable application of the mind, if not an invasion of the divine prerogatives. Still it must be confessed, that he possessed a happy genius that enabled him to acquire a large amount of knowledge with a comparatively small amount of labour. In short, he performed a number of very important cures, amongst the poorer class of society; but amongst the wealthy and higher classes, he did not meet with the same degree of success. Hence he obtained but little money, and was obliged to depend upon his parents, and his wife's relations for a portion of his support. This naturally occasioned him



a great deal of perplexity and embarrassment ; he was soon involved in a large amount of debt, which tended in turn to injure his reputation as a man of credit, and an economist, though it must be admitted that both his table and appearance were hardly such as became a man of his rank and profession.

The various trials which he was obliged to encounter in his professional practice, and the perpetual troubles of his household economy, I will reserve for another chapter, and now resume the thread of my narrative. The Berlenburg pietists during the present period had sunk down into a state of slumber. Dr. Dippel, Tuchfelt, professor Haug, and even Count Casimir, had all died. Hochman had died some time before, as I have already stated. All things now returned to their original state of apathy, except that here and there a few pious persons, who had been in earnest on the great subject, and had rescued, amid the frequent winnowings and siftings of fanaticism, the one thing needful from the fermentation, and even that as a brand plucked from the fire, still remained as the salt of the earth.

At this time a new hero appeared upon the field, who played a distinguished part in his particular sphere of operation, and interested our Theobald in no ordinary degree.\* A few miles from Bornhausen, in a retired village which I shall here for important reasons call Jerusalem, lived a respectable farmer by the name of Koller. He had two sons, the eldest of whom was Bernard, and the younger, Ernest. Bernard was a farmer, and lived upon the homestead ; but Ernest came, about the time that Theobald removed to Bornhausen, to labour there at his trade. He was a very genteel and respectable young man in his appearance and character ; possessed of an extensive acquaintance with religious subjects, imbued with an uncommon propensity for the marvellous, and an especially strong tendency to fanaticism. He seldom read any other parts of the Scriptures but the Revelation of St. John. His entire library consisted of Jacob Behmen's works, the Berlenburg Bible,

\* The history which I here relate, is, in its whole extent, literally true. I fear the sin of feigning any thing of this character. For important reasons I have endeavoured to conceal the real names of the principal actors in the drama.

Spiritual News, and other fanatical writings of this particular class. In his outward deportment he was extremely moral and upright, enjoying the unreserved confidence of all who knew him.

There lived, also, at Bornhausen, a rich merchant's widow, by the name of Walterhouse, the proprietor of an extensive woolen manufactory. Ernest Koller was connected with her as partner in the business. He was then an unmarried man, and about eight and twenty years of age. The widow was about forty-five. Her husband had been dead for a long time, and she had only two children, both sons.

Ernest perceived that Mrs. Walterhouse listened to him with great eagerness whenever he conversed upon his favourite topics; for he generally spoke with such fervour concerning the millennial reign of Christ, of the exceeding nearness of its approach, together with his own inward experience and happiness, that the good woman would often sit in devout attention, eyes and mouth all open, to catch every word he uttered, and thus ultimately became a convert to his belief.

Ernest looked upon this remarkable docility of the widow as an evidence of true piety. He therefore ventured a step nearer, and as a friend and adviser took an interest in counselling her in her family concerns, and in other respects conducted himself toward her with considerable familiarity. She was by no means adverse to his advances; but on the contrary encouraged them with eagerness. How far affection for her person, or affection for her wealth had an influence in the affair, is not for us to decide; another day will reveal the truth on the subject. Alas! that such base and sordid motives should ever be cloaked under the mantle of religion.

Ernest espoused the widow, and in consequence became a wealthy and respectable merchant. He applied himself to business with great address and energy. The subject of manufacturing he understood thoroughly; he had an excellent education, and was a man of no inconsiderable genius and talent, as the sequel of the following history will sufficiently show. He was soon initiated in all the arts of trade, and if he had been a real and practical Christian, he might have scattered blessings in profusion among the *poor of his neighbourhood* by affording them employment.

in his extensive manufactories. But in place of this, his strong fanatical tendencies impelled him in an entirely opposite direction.

After he had lived some years with his wife in peace and contentment, the daughter of a neighbouring butcher, who supplied his family with meat, enjoyed constant access to his house. In her person she was remarkably handsome, but unhappily possessed of a temperament in the highest degree fanatical. Her name was Philippa Sartain. As she was in the habit of bringing meat to the house, she frequently found him either reading his fanatical books, or engaged in religious conversation, but invariably taken up with his darling theme. By this means the unsuspecting girl was insensibly drawn into the vortex. She began also to read the prophets, and the Revelation of St. John, and all with such a degree of enthusiastic ecstasy as is surpassed by no example in history. Koller carefully observed her proficiency, and regarded it as an excellent sign of true piety; he encouraged her to faithfulness, to a godly life, and to frequent reading of the Word of God. He also lent her books that tended to raise the flame still higher. About this time it was that Theobald came to Bornhausen; and as he became better acquainted with Koller, discovered his peculiar mode of thinking. Although he had passed through such severe scenes of trial as he had lately endured, he appeared to derive little wisdom from his experience. A secret germ of fanaticism still lay deeply hidden in the fertile soil of his fervid imagination. When he learned the deep mystical and prophetic knowledge of Koller, and listened to his plausible interpretations of the Apocalypse, he became gradually entangled in another web of confusion and error. He had, it is true, been healed of many of his strange mystical and fanatical sentiments; but the cure was not radical, the theory of Koller's millennial kingdom seemed to him a sort of agreeable and acceptable doctrine, which might tend rather to promote than to hinder the cultivation of practical piety. At first he treated it altogether as a hobby which he might occasionally ride at a leisure moment; but in a short time he became somewhat more serious; the constant study of such matters allured him farther and farther, until he began to fancy his hobby a real horse, and rode at once into the dangerous depths of fanaticism *further than ever*. He now became a cautious and reserved fanatic.

After the fire had been smouldering a few years under the ashes, and had acquired sufficient intensity, it burst forth with renewed violence. There was a small band of males and females who were accustomed to look up to Koller as a person of superior sanctity, and as a spiritual leader, who occasionally met at his house for religious worship. Among these were found Dr. Theobald and his wife, and Miss Sartain, who on account of her high attainments in spiritual knowledge and devotional fervour, held a pre-eminent rank.

It was in the commencement of his thirtieth year, if I mistake not, that this little band met one evening at Koller's; Theobald, and Susan, and Miss Sartain were present, when the spirit of fanaticism rose to its extraordinary height. Every one present threw off all reserve, and they proceeded to bind themselves together by a most solemn vow in the bonds of an everlasting brotherhood. In the midst of these solemn exercises the countenance of Philippa suddenly changed, and her face seemed to all like the face of an angel; she then fell into a sort of ecstatic rapture, and commenced prophesying; many things of an extraordinary nature were uttered by her; she prophesied that the millennial reign of Christ, and the first resurrection were near at hand; and declared it with such unspeakable solemnity and power, that all immediately fell on their knees, and from their knees to their faces, weeping and praying in the utmost amazement and terror. Every one was now certain that Philippa was a prophetess, and that what she announced was certainly the word of God. Theobald was now fully convinced; every vestige of remaining doubt had taken its flight, and he exclaimed in an ecstasy, "Oh that pastor Vose were here!" "Yes," replied Susan, "I have never really believed his nice reasonings." From that moment onward they were both full in the persuasion that God had spoken to Susan in her former exercises.

The report of Philippa's prophecy spread like wildfire throughout all Bornhausen. Most of the pietists, and many other Christian people, had their attention drawn to the circumstance. They visited Koller's meetings for the purpose of hearing Miss Sartain prophesy, for it had now become a common occurrence at every meeting. Numbers now united with the new sect, and within the short space of one year, *not less than fifty families were in communion with it.*

This rapid increase was in a special manner promoted by one of the best, most learned and influential men of the place, pastor Darius, the reformed clergyman of Bornhausen. Whether it arose from curiosity, or a sense of duty, or both, he was induced by some motive to visit one of Koller's meetings. It happened on the same evening that Miss Sartain spoke with such astonishing power and wisdom, as to prevail on him at once to come out in her favour, and declare her for a prophetess. He connected himself with the society, and commenced a course of lectures forthwith on the Revelation of St. John, expounding it in the sense of Miss Sartain and Koller. Hitherto things proceeded in a smooth even channel, but now Satan made his appearance to take up his abode in the swept and garnished house. Mrs. Koller had until this time remained a faithful disciple of her husband's new religion; but when Philippa came out in her new character, and the young husband lavished his caresses on the handsome young lady, she instantly abandoned all; the more fond and affectionate Philippa became, the more violently raged the flame of jealousy in the bosom of Mrs. Koller. She pronounced all her revelations to be downright imposture, she set herself with all her energy against the meetings, she menaced her husband, and solemnly protested against all their proceedings; but all availed nothing, especially as her two sons remained staunch believers in the system of their step-father. The spirit of fanaticism seemed destined to rise to a still more extravagant height. Miss Sartain began to bear witness of herself. She declared that she was the woman spoken of in the Revelation, "Clothed with the sun, and the moon under her feet, and who was to bring forth the man-child that was to rule all nations with a rod of iron." She further declared that her son was to be the ruler and king in the millennial kingdom; that herself and Koller were the two witnesses, from the root and offspring of David, who were to go forth into all the earth to prophesy; and many other things of a still more monstrous nature. Could it be credited that persons of intelligence and education should believe such extreme absurdities? and yet it is true pastor Darius and Dr. Theobald believed them firmly, to say nothing of the multitudes of the less educated class. The prophetess now proceeded to denounce the respectable old lady, Mrs. Koller, as the Babylonian harlot. The denun-

ciation was readily believed by the whole fraternity, and more; they actually confined her in an upper chamber of the house, and treated her in other respects in the most shameful and abusive manner. Her own beloved children were compelled by these authors to carry to her the most awful messages, and to curse and reprobate her as a wretch who was shortly to be burned with fire and brimstone. That all should thus unite in approving and justifying such horrible conduct is as dreadful to the feeling as it is revolting to belief, and yet it is all undeniable fact, in every item. The poor woman at last became deranged, and died a short time afterwards. The suspicion as to the cause of her death I leave to Him who searcheth the hearts, and trieth the reins. Darius preached her funeral sermon from the text, The Lord of hosts shall be exalted in righteousness.

My feelings, here compel me to a short digression. I wish in the spirit of kindness to admonish by means of this sorrowful history, that will grow still sadder in the sequel, that class of my readers who are disposed to pronounce all religion to be fanaticism, and to denominate every upright person who embraces, the gospel pietists. I would respectfully and tenderly entreat you not to make merry, or to raise up a butt of ridicule from this sad and affecting scene, or as you are sometimes accustomed to do, to throw the infant with the basin from the window. As far as these sects *decline* from the right hand, it may be that you *incline* to the left, and if so you ought by no means to consider your criminality less, nor your fate more tolerable. The mass of those who are termed pietists, is composed of the best and noblest characters. You will not I hope dispute my assertion, but candidly and thoroughly examine the matter for yourselves, and if you find not what I say to be truth, you may them term me a deceiver or a pietist, or whatever else you please. I think, I can say in the sight of the OMNISCIENT ONE, that a few who are denominated pietists are in reality nothing but pretenders and hypocrites; I know them to be such, but the majority, I at the same time know to be persons in real earnest to promote their spiritual improvement, how much soever they may err in the means. Another class of my readers may consist of pietists themselves,—I have a word to say to you. You will undoubtedly think in the integrity of your hearts, that I am trampling upon the precious

jewels of religion while I am exposing the errors of fanatical spirits. But I can assure you, my dear friends, that in this opinion you most certainly err. What can be more disastrous to the interests of vital godliness than the cloaking such foul abominations under the appearance of holiness? The indiscriminating and misjudging world imputes it all to the account of sincere Christians, and the sacred cause of truth, whose defence I now write in this evil time, is made a reproach and contempt in the eyes of thousands. Let us remember those spies whom Moses sent to the Holy Land, and the calamities they brought upon the nation of Israel by their evil report. In the same light ought we to view these religious fanatics, whose characters are portrayed in the present history.

If any one will cordially inquire after the truth, and is anxious to know the truth, whose mind is still harassed with doubts on the subject, let him learn, as he must learn in other matters, to distinguish truth from error, and false religion from the true, and then the religion of the gospel will appear in its own proper light. No one is bound to take the tares for the wheat, but on the contrary is commanded to separate the one from the other, and to cast the former away.

I now resume my history. After the death of Mrs. Koller, Koller was married to Miss Sartain. According to the views of the mass of believers, the Babylonian harlot was now judged, and nothing could henceforth impede the immediate approach of the millennial kingdom. Missionaries were sent forth in various parts of the world to publish the glad tidings. Multitudes everywhere, as my readers have been before informed, were already prepared for such an annunciation. The matter was represented in an extremely plausible light, and accordingly met with uncommon approbation in Germany, in Holland, in England, and in the northern kingdoms. Presents in large sums of money were sent to Koller from all these places, which he was requested to employ in the most judicious manner. All were in strong and eager expectation of the descent of the New Jerusalem from heaven, and were keeping themselves in readiness, to travel to it as soon as it should be revealed.

When Koller perceived the effect of his doctrine, he formed a resolution of executing his own great plan. The

prophesyings of his present wife were now rendered exceedingly conducive to its promotion. He began at first to operate in secret. The Duke of Y —, was the rector, and proprietor of the country, and a catholic; but the king of H —, was the protector of his protestant subjects. He laboured assiduously in both courts, to gain over to his side the first minister, and to accomplish his object the more effectually, he applied large sums of money. In the ducal palace he durst not broach the subject of religion, he therefore pretended that it was his design to erect several large factories; in the royal palace he made religion altogether the pretext, and alleged that it was his design to make an experiment in his new city, of an improved system of the reformed religion. The particular system however, which he intended to introduce remained with the minister *in petto*, for if that monarch had been at all aware of its character, he would never have tolerated it for a moment. When all things had been conducted in this politic manner, and with the utmost secrecy, Mrs. Koller the prophetess, uttered a prediction that in thirty days from that time Bornhausen would be destroyed, as the town had now become the great Babylon, the mother of harlots, and all abominations. This prediction produced great consternation and terror, and many of the disciples prepared for an immediate removal. The prophetess had said, "Go ye out of her my people, that ye be not partaker of her plagues." When the appointed day arrived, great multitudes left the town, but it is needless to say, the prediction failed. Mrs. Koller sustained her character as a prophetess, notwithstanding, for she declared that it had happened to the people, as to Nineveh in the time of Jonah, God had spared them for their repentance.

Some time after this event, Mrs. Koller gave birth to a son, who she declared was the true Messiah. It is utterly impossible to describe here the impieties and blasphemies, that were committed by her, by means of this child; but he did not live long—a circumstance which caused universal astonishment at the time, but she easily solved the mystery by saying that the child was caught up to God and his throne.

Notwithstanding the prediction of the speedy destruction of Bornhausen, it still stood, and continued to flourish. But many of the disciples becoming weary of a residence at *Babylon*, resolved in secret, though in good earnest, to



lay the foundation for the New JERUSALEM. Koller himself selected the place of his birth, together with the adjoining village, as a suitable site for its location. This solitary place is situated in a small level valley, surrounded on all sides with hills, woods, meadows, and streams of water, which on the whole make it rather an agreeable retreat. Koller built himself a splendid mansion, and in a short time after, more than thirty merchants, all disciples, followed his example.

Now the report went forth on wings of speed, that the New Jerusalem had commenced its existence in reality. All directed their attention to the favoured spot; and people of all ranks and conditions, moved thither in crowds. Had Koller really been able to conceal the wolf in sheep's clothing a little longer, he might have brought something important out of the matter; but as it was, his cloven foot appeared somewhat too early. Still the city continued to flourish, and at length became a large and handsome place.

By means of the intrigues which Koller knew how to employ in such masterly manner, he contrived to obtain the office of privy counsellor to the king of H——, and a grant of free toleration for his new religion; he likewise obtained a grant of municipal privileges, in virtue of which the sovereign raised the town to the dignity of a city, and assigned to him the taxes as a source of public revenue. In a short time after he was appointed chief magistrate, and erected a court-house. He also built a large handsome frame church edifice, and settled Darius as the pastor. Dr. Theobald was appointed State physician, with a comfortable salary. Both of these men entered upon their new offices with the most heart-felt satisfaction, as may easily be imagined, for they felt the strongest possible conviction that the place of their abode was no other than the New Jerusalem itself.

I must here give an account of some of the internal arrangements of the New Jerusalem. Koller came in a short time to be regarded by his followers as the representative of the Deity. They believed him to be a divine personage, and in a certain degree worthy of divine worship; and they paid equal honour to his wife, who in princely array was borne into the church on a sedan chair, and there seated upon an elevated throne covered with crimson velvet embroidered with gold lace. Upon this splendid throne both

of these princely characters sat as the Rulers of the New Jerusalem. Before the throne was the seat of the magistracy, whose heads were raised just high enough to touch their footstool; and on the left of the throne was the chancel. All this I have witnessed with my own eyes, and aver it to be real and veritable matter of fact.

One may readily conceive that no monarch in the world could be so perfectly absolute as Koller. The magistrates never discharged the least duty without first consulting him; and the ministry and consistory of the church were equally dependent on his will; all perfectly recognized his authority. He was lord, both of the heart and the conscience, far more than any eastern despot, and in fact a complete tyrant. Every text for every sermon was to be received from him—every name of every baptized child was to be given by Mrs. Koller: she alone being the oracle whom he consulted, and who, not improbably, could be made to speak what he pleased. How it happened that pastor Darius could be so utterly blinded, I cannot easily understand, for whenever Mrs. Koller was applied to for a name for some of the children, she was so totally ignorant of language, that she often gave the wrong case—for Onesimus she gave Onesimo, and for Rufus, Rufum, and the like, just as she found them written in the epistles. Had he only observed the matter, and it seems impossible he could have done otherwise, he might have reflected that if the Spirit of God understands all languages, he certainly knows how to give the correct cases of nouns; but all alike were the devoted victims of strong delusion.

My readers may here be disposed to wonder what became of pastor Vose during all this time, and why he is so silent? He was not silent, but his faithful admonitions, and paternal counsels produced no effect, both were disregarded. And thus it was with respect to Mr. Blond. They earnestly remonstrated with Theobald and Susan, and endeavoured with the kindest entreaties to prevail on them to have no intercourse with the Kollerites; but as all remonstrances were fruitless, they ceased to say any thing further on the subject, wisely concluding that they, who will not hear, must feel. And feel they did, but in a most dreadful manner.

## CHAPTER XIV.

THE DEFECTION—FLIGHT OF A MINISTER—THE SINGULAR  
CHARGE OF WITCHCRAFT—THEOBALD'S IMPRISONMENT AND  
SUFFERINGS—IMPOSTURE EXPOSED.

SMALL as was the church of the New Jerusalem, they called and settled two additional colleagues for the assistance of pastor Darius, both personal friends of Koller, and converts to his religious system. The one was a good man by the name of Dachs; the other, one of the most accomplished scoundrels the sun ever shone upon. This assertion I am authorized to make, and the following developments will abundantly justify it. I will call this satan in human form, by the name of Schleicher, for the purpose of concealing his real name. I was personally acquainted with him. Thus matters had glided on in an even current; the new city had continued to advance in prosperity, large contributions were received from various quarters, that enabled Koller to carry out his plans, and even the manufactories were in a flourishing condition. But about this time some of the most intelligent and discerning began to feel uncomfortable misgivings in regard to his sincerity, and he himself had not sufficient address on all occasions to prevent his real character from being understood. He lived in a style of the most splendid luxury, and grew fat and corpulent. The strong wines that he was in the habit of drinking, gave a more ruddy and sensual hue to his countenance, than well comported with the character and appearance of a saintly personage, at least in the estimation of the pietists, who always insisted on temperance, and a command over the appetites, as essential characteristic marks of a true Christian. Along with this he had lost all his former zeal and fervour, and no small degree of his tact in playing the hypocrite. His violent temper too, would occasionally break forth, and when it did, it led him to tyrannize in an unmerciful manner. His wife understood the art much better; she still sustained the character of a

pious deceiver, and was still held in esteem and confidence.

In order to ape the love of the primitive Christians, they had from the first instituted love-feasts in their sect, which Koller and his wife, and the more wealthy and influential class generally attended. Sometime previous, their luxury and banqueting gave offence to a number of the more conscientious, though it produced no serious disturbance. At length, however, the measure of iniquity became full. Pastor Schleicher corrupted every thing that had even the appearance of right. Before this time he was in the highest degree sanctimonious; but when in his own social circle, and especially after he had drank a little too much, he was an awful wretch. He ventured to introduce other ceremonies into the love feasts, which had already become sufficiently ridiculous and irreverent without them. Koller had two daughters whom he called the two anointed ones, and who were honoured with the highest degree of veneration. In order to give a faint idea of his horrible ceremonies, I will only give an example or two, which I presume will be enough for the most of my readers, particularly when I say that Schleicher employed a sacrilegious drink, derived from these two children, and served it up as dessert wine at their love-feasts. I am able to produce witnesses who are willing to affirm that it was received and drank by the deluded guests with the highest *gusto*. On another occasion he had children's pap prepared, which he obliged the two children to take and smear on the mouths of the guests, while they sat upon their chairs, with napkins around their necks, like persons under the operation of the barber. Schleicher said that great mysteries were concealed under these childish, and wicked proceedings, and I verily believe it; the mystery of iniquity at least.

In the same manner he cast contempt on the most sacred rites of religion. At their most sacred feasts he would sometimes place both feet upon the table, take up a piece of bread between his fingers, and cram it in the mouths of the guests, saying: Thus we celebrate the Lord's supper in the New Jerusalem. But it is now time to draw the curtain over these abominable blasphemies. It is no wonder that the wrath of the HOLY ONE should smoke against those who so far depart from his sacred truth, to descend into profanations and blasphemies of this awful and tremendous

character. Therefore, it is that he frequently curses such bold impiety with mental fatuity, and makes a return to his holy mountain an impossibility.

When Schleicher daringly ventured on the perpetration of these impious fooleries, Koller and his wife were not crafty enough to restrain his presumption. The whole affair became a terrible cause of offence, and many in consequence had their eyes opened. Pastor Darius and Dr. Theobald were the first who saw into the abyss of iniquity. Many influential citizens and merchants likewise got together in private, and uttered from their privacy a murmur of complaint that rang throughout Europe, that is, so far as the discipleship extended, and by that means prevented further benefactions from flowing into their treasury, and effectually prostrated the credit of the fraternity. Soon many of them desired to withdraw from the place, but they found it extremely difficult. Some were restrained by their relations, and others were refused by the church-officers, and others again were charged with grievous and unfounded complaints. The majority who succeeded in getting away were poor, despised, and rendered most wretched and unhappy in their circumstances. The rest who remained were held back by fear of the consequences. No one, however, removed thither any more, and the New Jerusalem never rose from being a small and unimportant town.

After these somewhat extended notices, I now proceed to a more affecting part of my narrative. Pastor Darius was a poor deluded man, and Dr. Theobald also. It happened one pleasant afternoon, that Theobald and Susan went out to walk; both were deeply sad, and depressed in mind; they wandered arm in arm over the fields, without speaking a word to each other, for their confusion and distress rolled up before their minds, like dark thunder clouds. They now felt their need of pastor Vose, to dart his electric fire through their spirits. As they approached in their walk, a small dark grove, they heard a rustling noise in the bushes, they stood still, and waited until the object approached, when behold it was pastor Darius; his eyes were inflamed with weeping, and he appeared as if he had been engaged in an agonizing conflict before God. Theobald's heart beat rapidly, for he felt a deep sympathy with the good man—tears streamed from his eyes, and with

choked utterance, he at length exclaimed, "My dear pastor, what will become of us?" Here both fell on each other's necks, and in deep anguish of spirit, he made out only to say, "Yes, indeed!" After the strong tide of grief had somewhat subsided, they became a little more composed, and walked into the grove. The conversation which I here insert, is taken verbatim from Theobald's diary.

*Theobald.* I began for some time past to discover that Koller was a deceiver, and his wife a false prophetess.

*Darius.* I have discovered it too, and hence I have been in the greatest perplexity to know what to do. I must certainly abandon my office, and give up my means of support—of this I am well aware; I must also sacrifice my temporal, to secure my eternal happiness, and the sacrifice may cost me anguish and blood, but I cannot hesitate—it must not only be said—it must be done.

*Theobald.* It is, I know, absolutely necessary, and that as soon as possible; we must escape from this Sodom, or we may be destroyed body and soul together, with the deceivers.

*Darius.* Merciful God, how is it possible I could have been so blind! How could I forsake the plain and simple path of the truth, to follow a course of such awful iniquity.

*Theobald.* With respect to yourself, the wonder is not so great, but for me who have had so many warnings from my youth up—for me to be plunged again into such awful depths of fanaticism and error, and to be deceived over and over again, is certainly amazing. I feel as if I had been kicking violently against the goads.

Susan wept aloud, and said, O, I feel as if I had been on some long journey from home, and am homesick, and yet I know not wherefore, and then again it seems as if I were in some lone desert abandoned by every one, and far from all human society, and as if the sun were about to set soon to leave me in utter darkness.

*Theobald.* O Susan, Susan, do not talk thus; every word you say is a goad to my spirit; it plunges me from one abyss of despair to another.

Pastor Darius sighed deeply; at last in broken accents, he said, We are still in a day of grace, no sin is so great as to preclude forgiveness, and where else shall we seek

it, but from the great Mediator. Let us here beneath God's blue heavens kneel down, and never rise again until we obtain pardon and comfort. Upon this the aged man fell upon his knees; he was an old man about five and sixty; Theobald kneeled beside him, and Susan kneeled between them. They who have ever heard the pastor preach, and know something of his power of language, and fervour of spirit, may form some idea of the good man's prayer. Here all three continued to kneel, and pray for the space of a full hour, before they ever dreamed of rising; one tear coursed after another in rapid succession, and one sigh heaved upon another, until at length they arose refreshed and comforted, and fixed in their determination to wage an unrelenting warfare against all fanaticism, let the consequences be what they might.

The next sabbath was Darius's turn to officiate in the church. Koller and his wife, the whole magistracy, the great majority of the citizens, and a multitude of strangers were present. For whenever Darius preached, he never wanted for hearers. As he entered the pulpit, and had performed the customary exercises, he turned toward the seat of Koller, stretched out his hand toward him, and looking him steadily in the face, with a strong and powerful voice, he announced the text, "Thou art weighed in the balance, and art found wanting." He then began to discourse upon the subject of his religious belief, and amidst a thousand tears to make a disclosure of the iniquity and abominations of Koller. He looked him sternly in the eye, and pronounced him an Antichrist in miniature, declaring that no one since the world began had ever cast such a reproach on the word of God and the holy Apocalypse. He then concluded with a most fervent prayer that God would have mercy for Christ's sake upon his wandering and deluded flock, and restore them again to the true fold by the guidance of the truth.

One may easily conceive the amazement on the one side, and the rage on the other. So soon as the services were over, a deputation from the magistracy, was sent to take cognizance of the matter, and to guard the house of the pastor. He was however, not in the least degree intimidated, his courage was strong, and his conscience had obtained the solid peace for which he had earnestly sought.

Well as the fanatic feels in the delirium of his wild excitement, it can bear no comparison with the peace of God, which passeth all understanding.

The church from this time was split into two separate factions, the more intelligent and judicious held to pastor Darius; amongst these was Theobald and his wife. Theobald was so bold and decided, that he did not hesitate to visit the prisoner in the clear light of day, and to speak openly to the people of Koller and his wife, as impostors. This decided course caused him to be watched. The rest of the well disposed and dissentients, were more wary, though they still continued to hold secret conferences, in order to counsel with one another, what it was best for them to do in the difficult emergency.

Were I unable to collect abundant testimony on the subject, I suppose that few would be disposed to credit the facts which I am now about to relate.

The next sabbath it was Schleicher's turn to preach. He entered the pulpit in the most saintlike manner, for no one could surpass him in imitative fervour, and in feigned sanctity. He was indeed capable of bewitching all who had intercourse with him. He now commenced the religious exercises with an unusually sad and solemn countenance; he prayed with extreme fervour, that God would avert the calamities that now impended over the heads of his anointed ones, while he attested with the most awful asseverations, and with a countenance and manner in perfect correspondence, that the very darkest powers of witchcraft had been let loose, by the special permission of God, for the sake of tempting and trying the people—that satan had entered into the present pastor Darius, and that he had in consequence become a wizard; he averred that he himself had seen him during the past week, on a moonlight night, sitting with a trident in his hand, on the chimney of a certain house.

The impression which this silly and ridiculous discourse made upon the superstitious and fanatical multitude, is absolutely incredible. Every one shook and trembled; all, yes all, except the adherents of Darius, eagerly believed this barefaced, absurd and shameless slander; and not an individual afterwards could be seen in the streets after night-fall. Schleicher, elated beyond measure, at the unexpected success of his villanous experiment, now resolved with the



aid of Koller and his wife, to carry it to its highest extreme. They proceeded to charge Dr. Theobald with being a wizard, and watched him closely. During the night, they employed a set of worthless fellows, masked and clothed in frightful costumes, to go out and glide about the houses of Theobald and Darius. One of them was shot at, and notwithstanding his secrecy, his cowhide and horns, was eventually detected. They even fired guns from the windows with bare powder, and burned sulphur around their dwellings, with a view to impress the multitude with terror. In fine they carried the matter to such lengths, that in their folly and wickedness, they ordered the whole town, and all that pertained to it, to undergo a thorough cleansing; all the houses were to be washed from top to bottom, within and without; all silk and woollen, and linen clothes, were required to be washed, and laid out to bleach; all the garden vegetables were to be cut off and thrown away; all the wells of water were to be emptied and cleansed; and various other things of the same nature, and without number. Schleicher, their great teacher, had declared that Darius and Theobald were wizards, and his word was sufficient. All was the result of Schleicher's own depraved ingenuity. He had previously planned and studied out the whole scheme, in a manner not to be excelled by his satanic majesty's prime minister, Adramelech. The whole community, or at least the vast majority were so confirmed that had testimony and oaths been further needed to substantiate the matter, they could have been obtained in abundance.

But one of the most horrible circumstances, and one at which humanity must shudder, is the fact, that this diabolical man did not hesitate to sacrifice his own flesh and blood, the son of his own bowels, to the accomplishment of his horrible plot. This child though somewhat dull of apprehension, but not wanting in intellect, was much beloved by pastor Darius, on account of his simplicity and openness of disposition; and was always allowed the utmost freedom in his family. This circumstance afforded the unnatural father an occasion to utter the declaration, that his son had learnt the art of witchcraft from pastor Darius. And now no one could any longer entertain the least doubt concerning the truth of his charges; for who *would believe* that a parent would fabricate a charge of

this nature against his own child, without a real foundation for it? Schleicher now became a staunch witness for the truth of all that he uttered; and who should not be, who was willing to make such a sacrifice and in so good a cause?

By the discipline of whipping, persuasion, threatening, and torturing the poor child was forced to confess exactly what his father desired. He was confined in the cellar of the house in chains and fetters, and there he was minutely watched, and at length examined before witnesses; and confessions of the most awful character were extorted from him, every word of which was recorded, with whatever additions and emendations they chose to supply. In the meantime Koller was not inactive; he plotted with the government as well as he was able, and as all things proceeded according to his wishes, he continued to carry the tragedy still farther.

Certain generous hearted persons gave pastor Darius secret intimation of Koller's designs against him. By means of the timely warning he leaped from a window, and made his escape; soon after a band of soldiers entered to seize the old man in order to convey him to prison, but happily the bird had flown, and was no where to be found. It did not happen quite so fortunately with Dr. Theobald, he had no kind friend to warn him, and for the reason that every one believed he was in no danger. He was immediately apprehended and publicly conveyed in a wagon, like a felon, to the capitol. This was the second time in his life that he was compelled to suffer a wretched imprisonment, with robbers and murderers, and to live on bread and water. The shock was peculiarly severe on Susan; she fell into one fainting fit after another. Darius was as free as a bird, and well it was for the aged man that he had come to his right mind, and maintained a sufficient degree of self-possession. He directed his course to a free republic, and there of his own accord, he made a public confession of his errors, before a large and crowded congregation, and was received again into the bosom of the church. There he continued to live as a worthy and respectable citizen, but he never resumed the ministerial office. After these transactions he felt himself entirely unworthy of the sacred commission; he lived for some time after, and ended his *days with honour and happiness.* ..

Most of my readers would hardly dream of finding a history of such transactions in the present century, and yet I can assure those who are disposed to entertain the least doubt on the subject, that they did actually happen, and that in the middle of the present century.\* It must, I am well aware, excite no ordinary degree of astonishment that Dr. Theobald should be subjected to an imprisonment of this singular character, and that a worthy and respectable clergyman should be forced to fly his country, and still more that any government professing the least degree of civilization, should proceed to treat such ridiculous and unfounded charges as punishable offences; but the truth is that every one suffered things to take their own course; those who could help, would not, and those who would, could not. Mr. Blond, Susan's father, travelled to the capital on purpose to procure his liberation; but all he could do was of no influence whatever. They gave him fair promises, shrugged up their shoulders, assumed mysterious airs, and recommended him to the court, which was at some distance, and this was all the notice taken of his application. During the whole time the good doctor was pining away under his tedious confinement. There were people enough to supply him with bread and water; and as all who were acquainted with the affair, believed him to be an innocent man, he received a comfortable supply of food and drink. Mr. Blond was actually talked out of the place; he took his distressed daughter and her children home with him, so that they were in need of nothing essential to their comfort. He took a journey to the court of the duke, but he did not obtain an audience with him personally, because it was represented to him that he knew nothing of the affair. The courtiers gave him the best of promises, and he returned home after the interview with the most confident hopes of his liberation.

Theobald wrote an affecting letter to his now aged parents, but all that they could do for him was to sympathize, and administer consolation. His uncle, the Baron Van Wirthen, whose influence would have prevailed in his favour, was now dead, and hence the wretched man was compelled to lay helpless and unaided from one day to another, from one week to another, and even from one month to

\* Eighteenth century.

another, each moment earnestly expecting some friendly heart to unbar the doors of his prison, but all his expectations were doomed to most bitter disappointment. He repeatedly and in various modes endeavoured to have his cause brought to trial, but even in this he was doomed to another bitter disappointment. But had he no advocate, no kind friend to interest himself in his behalf? He had; but even that fast friend could do nothing for him.

Pastor Vose, his staunchest friend, heard of the whole history of the proceedings, and although his previous faithful warnings had been scattered to the winds, he was deeply affected for his distressful condition. He immediately set out for the capital. And visited the doctor in prison. Here, as may well be supposed, he found him in the deepest dejection and sorrow. There he sat in the corner of his cell with his feet fast chained to a block, confined within the narrow walls, and in the third story of the prison. Through a small square hole in the wall covered with an iron grating, the sun shone feebly and gloomily across the dirty floor. Its sole furniture consisted of a miserable rickety table, and an old oak-bottomed chair. The prisoner pale and emaciated, looked like a consumptive on the outer verge of an approaching eternity. He moved and the heavy chains clanked behind him. In this sad condition he was found when pastor Vose entered the door. Each gazed at the other for a moment—each wept—and then rushed to each other's arms.

Angel of God! exclaimed Theobald.

Pastor Vose sat down on the chair and gave vent to his tears. Theobald sat upon his straw bed with his eyes fixed on the floor in silence.

*Vose.* Is it possible that the wickedness of man can proceed so far?

*Theo.* Is it possible for a man to sin against so much light as I have done. How much, and affectionately, my dear friend, did you warn me at the time of my marriage; my propensity to the marvellous, and my fanatical disposition has again made me a willing slave of the WICKED ONE.

*Vose.* You are right. I could never have thought it, and yet what is impossible to the head and heart of man? still you have always erred from weakness, and not from wick-

ness, or design, and perhaps you will find in the end that your present pangs of distress will prove the means of returning and lasting health.

*Theo.* If so; how exceedingly severe are those pangs at present.

*Vose.* All chastisement for the present wears a gloomy aspect to the sufferer. If it will only teach you to pray aright that your trials may benefit you your life long, a great object will be gained by them; and I can assure you that you never were in a condition in which prayer was more needed. Pray, if you can, from morning till evening, and from evening to morning again. Think on nothing but God, if you must even use violence with yourself—in the beginning it may be bitter, but it will prove pleasant in the end, and then you will be able to realize the greatness of the blessings that will flow in consequence to your spirit; but if you begin to let your mind run on your own wretchedness, every keen and corroding thought that you have will strike a deeper wound, the pain will increase in intensity, and you will be in danger of falling into a deep spiritual decline—an abiding ulceration of spirit, against which there is no more effectual preservative than unceasing prayer.

Theobald smiled in the depth of his misery at the idea of an ulceration of the spirit; he discovered however so much point and appropriateness in the figure that he could not conceal his pleasure; at the same time he remarked that the scriptural style was the richest of all others, on account of its oriental, or metaphorical character.

*Vose.* You are very correct in your judgment. In the images of the new birth, the light, the vine, the sheep, and the like, as much is expressed in a single word as would fill pages and even volumes, were it written out. The common unsophisticated understanding of men sees directly into the substance of what is said, and needs only a glance. O! that our present cold exegetical, and philosophising preachers would think of this, they would certainly be more disposed to clothe their thoughts with impressive and appropriate imagery, and paint them in nothing but pure water colours.

*Theo.* So long as the affections have as great a part to act in religion as the understanding, it will be necessary to

clothe dry truths in the images of nature. In this sort of drapery truth is rendered pleasing, and occupies less time in producing an impression.

*Vose.* It is most certainly true. What an impressive and affecting figure it is that the prophet uses when he says, Jehovah shall sit as a refiner and purifier of silver. To compare sufferings and trials to a refiner's fire, or rather to the refining and purifying process of silver, is so striking, that nothing can equal it in force and beauty.

*Theo.* That I now feel in all its forcibleness. I feel that I am in the fining pot, and those lines of the pious Richter come to my mind with singular appropriateness, "My friend in love refines me with his precious blood." I believe it is the seventh or eighth; it has afforded me much comfort in my confinement.

*Vose.* I do not immediately recollect the lines; how does the hymn commence?

*Theo.* The whole hymn deserves a commentary, as do the most of Richter's hymns. It begins thus:

In the fining of trial my gold shall be pure,  
The furnace my cross, and the metal my heart,  
The dross is the sin in my members impure,  
The finer my friend, the heat is the smart;  
Like gold that must through fire go,  
I shall be kept amidst its fiercest glow.

My spirit, refined, in new beauty shall shine;  
In splendors of light, from the dust it shall rise,  
Reflecting, like diamonds and rubies divine,  
The image of wisdom that gleams in the skies;  
Celestial joys shall then illume  
My chastened heart, and chase its thickest gloom.

*Vose.* I now recollect the verses; they are, in fact, admirable; but he who would understand them aright, must have some knowledge of the art of refining silver and gold. Do you yourself feel their truth? I know that to the sufferer all things appear dark, incomprehensible and depressing; but if he endures his sufferings with patience, he will afterwards see in the light of joy the exalted blessings of the cross.

*Theo.* I do not, I confess, always feel this great truth. When my wife and children rise up before my mind, and I see them weeping in distress and sorrow; when I see them pale and emaciated, laden with grief and trouble, it almost breaks my heart, and I am compelled to wrestle

with all my might to keep myself from murmuring against God. Then I recollect myself, and see again, in the remote future, the golden fruit of my sufferings; my spirit becomes tranquillized and cheerful; and these feelings are so grateful to me, that I would not exchange a single moment of their enjoyment, for all the turbulent and unsatisfactory enjoyments of the world.

*Vose.* I am truly gratified to hear you talk thus—but should those gloomy images arise, you must elevate your spirit above them to God, and “continue to hope unto the end;” by these means all things will proceed well with you, and you will be enabled to rejoice that you suffer innocently.

*Theo.* In that respect I feel that I have no reason to rejoice; I do not feel that I am innocent. Although I am no wizard, and therefore suffer under an unjust accusation, I have been a great fanatic, and that is something as bad.

*Vose.* Still you must not judge yourself with too much severity; there are many worthy persons who are fanatics.

*Theo.* But even those, if they are not speedily recovered, are in danger of most awful aberration both as respects heart and intellect. So long as they suffer their understanding to be controlled by their feelings, they are never safe. And in my opinion I could not better define a fanatic, than to term him “*a man whose reason is governed by his feelings* ;” the direct reverse of what a true christian ought to be.

*Vose.* I believe you are correct both in your opinion and definition. I am rejoiced to hear such sentiments from you; they afford me strong hope that you will now experience a perfect cure.

*Theo.* I sincerely hope so myself; and I hope that if I am cured the cure will be radical, and that I may be able to endure the treatment.

*Vose.* You will be able to endure it, my friend; it is necessary, however, that you should exercise the greatest patience. The effect, I doubt not, will be most happy in the end; of this I think I may assure you, for all the promises of God are Yea and Amen.

*Theo.* You comfort me beyond measure; I feel even now a sweet, tranquil joy pervading my bosom, which affects my body.

*Vose.* Ascribe that not to my words,—they are only the vehicles in which the promises of heaven are conveyed.

Theobald now began to grow quite cheerful, and even animated, in the presence of his friend. He almost forgot his imprisonment, except that now and then the clanking of his chains brought his misery to remembrance, when a faint cloud passed rapidly over his brow.

During the former part of his imprisonment Susan sometimes visited him with her two children, and took charge of his washing and raiment; but her protracted afflictions wrought so powerfully on her feeble frame, that in a short time she became consumptive, and sunk gradually into a decline. Theobald observed the symptoms, and the mournful reflection of soon parting from the partner of his bosom added another keen pang to his already insupportable afflictions. At the same time his youngest child, a promising son, died, whom he was not permitted to see. These complicated sorrows so oppressed the struggling spirit of the good man, that he would most assuredly have sunk under their weight, had he not been sustained and comforted by the friendly visits of pastor Vose. This benevolent man, not content with administering judicious spiritual instructions, which in themselves were certainly acts of great kindness, during his cruel confinement, exerted all his influence in the most unwearied manner to obtain his liberation.

There was a young nobleman who had pursued his preparatory studies with pastor Vose, with whom he had contracted an intimate friendship. This young lord subsequently received the appointment of Conference Minister to the Duke of Y—. Pastor Vose wrote to him an account of the strange proceedings, but received in return an answer of a discouraging nature. The minister informed him that he was already acquainted with the whole affair, but was unable to render Theobald any assistance, from the fact that all the other ministers were on the side of Koller, and that he had not the least doubt it was their design to bring the poor doctor alive to the scaffold. He furthermore stated, that he had purposely kept aloof from the council, in order that he might have no hand in the cruel transaction. Vose was surprised and astonished. He was so bitterly disappointed that he knew not what to advise, or what method of deliverance to adopt or propose. All his plans seemed to be dashed to the ground in their very commencement. He was afflicted and distressed beyond mea-



sure, and would have given every thing in the world not to see the poor doctor again; but he well knew that now, more than ever, the most solid consolation was needed. He travelled once more to the prison, and on the way reflected intensely on the manner in which he should disclose the sad intelligence to the wretched prisoner. All his pains-taking and labour had been in vain, and worse than in vain. He was sensible of the imminent peril of the doctor, and the extreme vigilance and activity of his enemies; he knew, too, that it was their fixed design to bring on his trial as speedily as possible, and while they had the tide of influence in their favour.

The condition in which he now found the poor doctor was deplorable in the extreme. All the grounds of comfort which he had formerly administered, and to which he clung as long as he was able, were completely swept away from him. He lay in a sort of rack on a miserable straw bed, and as pastor Vose entered he scarcely turned his eyes toward him. Vose threw himself upon him and wept. Theobald could not weep; he tried to shed a tear, but his fixed, distorted countenance refused the slightest symptom of a tear. The storm had gathered in his spirit, and seemed ready to burst—but there it stopped; all was sultry, dry, still, suffocating, without a single drop to revive the languishing face of nature. This condition is one of the most dreadful that we can well imagine. The good pastor, who was always so fertile in resources, was here completely baffled—he knew but a single resource, and that was earnest, heartfelt intercession. He prostrated himself on the stony pavement, and wrestled with God as Jacob of old, and vowed there never to rise until the wretched sufferer were comforted. And the resolute, pious intercessor triumphed. Soon his features relaxed, a tear or two started from his eyelids, and he began to weep until one tear chased another down his sorrow-stricken countenance. His mind gradually grew composed and tranquil, and when he came perfectly to himself he committed himself anew to God, and was strengthened to bear up a little longer under his oppressive sorrows.

During all this time the family of Mrs. Blond were entirely ignorant of all that happened. But in the meantime a kind Providence was turning events in a different current, and the perpetrators of the dark plot, like Milton's

monster, hurried to hide it in thick darkness. The clear sunlight once more penetrated the clouds of horror that had just clothed his prospects, and fell again on the earth with its cheering rays. The Omnipotent One had guided all things for the best in the court of the Duke.

Koller and his court-preacher, Adramelech Schleicher, had exerted themselves to their utmost to bring the poor doctor to the scaffold. The death-warrant had already been written in the temple of justice, and only waited the signature of the duke, who had never heard a syllable of the case, to consummate the tragedy. One of the ministers had it in his pocket with a view to present it to the Prince for signature on the first opportunity. Some of the well disposed had absented themselves from the council that condemned him; but the creatures of Koller were always in their place.

The minister presented the warrant to the duke, and was careful to give it that cast of complexion, which he imagined would be most operative on the feelings of the duke. The duke patiently heard the whole story, and inquired for the other counsellors, especially lord Salig. They replied that they supposed it unnecessary he should be present, as the voice of the majority had declared for the sentence. Upon this the brow of the duke immediately clouded: he sternly rejoined that in a case of this nature, a majority could not be sufficient; if there be but one voice in favour of humanity, let it be heard in the prisoner's favour. I wish, therefore, that the whole council be summoned instantly, and let not one member be absent, under penalty of cassation. They all met according to the orders of the duke.

*Duke.* Here is a death-warrant for witchcraft: have any of you any thing to say in favour of the criminal, wherefore the sentence of death should not be executed.

*Salig.* For my part, please your highness, I cannot consent to condemn him, for I have not received a copper of Koller's money.

The duke now stared with his large open eyes, first at one and then at another, and at length said, What? how is this?

*Salig.* The facts, my lord, are just as I have stated. Dr. Theobald happened to set himself in opposition to the dreadful fanaticism of Koller and his disciples, and for that

reason they have charged him with witchcraft, imprisoned him, loaded him with chains and fetters, and this he has now been suffering for an entire year.

*Duke.* Where are the records, I should like to see them?

*Salig* smiled and said, my lord, you will see a strange medley; they have examined more than fifty Kollerites, and every one has either sworn or affirmed that he has seen Dr. Theobald in the form of a dog, a goat, and a wolf, and I know not what other forms, wandering about during the night. And in addition to all this, they have not given the poor doctor a hearing, either in person or by his attorney; and furthermore, they have taken most diligent pains to have nothing adduced in vindication of himself.

By this time the duke's blood began to boil. Why then has not the prisoner made application to me?

*Salig.* That has been repeatedly attempted, but there were gold and silver walls between, that prevented all access to your highness.

*The minister.* Lord Salig, you will be called on to prove what you assert.

*Salig* eyed the minister calmly, and said, will you agree that I shall now introduce Moses Heidel?

All were now utterly confounded, and said not a word in reply.

*Duke.* Send a courier this instant, and give orders that the poor man be released without a further hearing: let him be liberated in the most honourable manner, and remunerate him satisfactorily for the damages. And, Lord Salig, I here authorize you to proceed immediately to hold a court of inquiry into the conduct of these unjust judges, and let a strict and thorough examination be had. Hereupon he tore the death-warrant in pieces, and left the room. He often before signed verdicts without looking at them; and this had been formed by the minister with the same expectation. Salig was overjoyed at the result. He wrote a detail of the transactions to his friend Vose. Vose immediately took the stage coach, and hastened to visit Theobald; he likewise despatched a messenger to Mr. Blond and Susan, who were overwhelmed with joy at the grateful intelligence.

The doctor received the notice, as we may well suppose, with no ordinary emotions; he embraced his dear friend and wept aloud. They both now kneeled down,

and rendered their united gratitude to God, for the wise and kind development of his wonderful providence, and for the unexpected issue of his extreme trials. Theobald had expressed himself so satisfactorily and so fully on the subject of fanaticism, that pastor Vose could not help observing to him that he now considered him perfectly cured. He therefore said nothing in the way of warning or admonition.

The next day the courier arrived with the orders for his release. Vose was at the capital, and indeed in the prison with Theobald, when the secretary came to inform him of his liberation, and of the noble generosity of the duke in the affair. As the beadle was unlocking the chains from his limbs, Theobald smiled, and said, please inform the President from me that I cannot consent to leave the prison in this manner, I must insist on leaving in the manner prescribed by the duke himself. Vose joined with Theobald in the remonstrance, and said, I myself will accompany him to the President. The President, however, refused to have any intercourse with the worthy pastor, on the subject; but Mr. Vose understood the matter far better. He told the servant to inform his honour, that he must see him on the present occasion, or a refusal might be attended with unpleasant consequences; upon which he was admitted without delay.

*Pres.* What is your business with me, sir, that you are so impetuous.

*Vose.* Nothing more than that your honour will please to accompany me to the prison, and conduct the prisoner out with your own hand.

*Pres.* What?—No, I will sooner let him lie there; the wizard shall know that he shall not get away so soon as he imagines; John, tell the Beadle to put the chains on him again, and fasten them tight.

*Vose.* I would respectfully inform your honour that you had better go, and release him with your own hands, it would at least be more honourable. Are you acquainted with this hand writing? Pastor Vose then stepping up near the President, showed him a letter from the minister. He read it to him so that he himself might see the contents. This produced the desired effect. The President immediately turned pale, and trembling, said, *I was not aware of that, I will go and conduct the doctor from the*

prison. He did so, and more, he went so far as to accompany him across the street to a hotel opposite the prison, and offered him wine and money, both of which Theobald, of course, declined. All the satisfaction that he afterwards received for his unjust and cruel imprisonment, was to require the government to publish the facts relative to his innocence and ill treatment, in the various papers of the country. The government willingly complied with his request, and himself and his good friend pastor Vose proceeded without further delay to the house of Mr. Blond, his wife and children. Here he was received with emotions not easily described. He found Susan much wasted away by her protracted sorrows, and fast sinking in a decline, which he plainly saw must soon bring her to her grave. This opened in his bosom a new source of sorrow, that damped in a great measure, his anticipated enjoyment. Still he felt that he would rather fall into the hands of God than into the hands of man.

## CHAPTER XV.

DEATH OF TWO ARCH IMPOSTORS—REFLECTIONS ON THE  
SAME—CONDITION OF THEOBALD.

ONE might now suppose that Koller and his dark confederate had for once fallen into the hands of justice, but it was not so. Theobald was a Christian, and as such revered the sacred injunction, "Avenge not yourselves, dearly beloved." He obeyed it and remained quiet. Schleicher was soon afterwards appointed counsellor of the consistory of his royal highness H——.

On this subject I feel it impossible to resist a single remark. Theobald did not avenge himself, the government took no cognizance of the matter, and Divine Providence seemed to sleep over it. Koller lived in prosperity, died suddenly, and entered eternity he knew not how. Schleicher lived much longer, adding one act of villany to another. He became as poor as a beggar, and insensible as a stone. A short time previous to his death, he occasioned the mental derangement of two highly respectable and worthy citizens, through his acts of villany. He subsequently fell into a decline, and on his death-bed uttered many rapturous exclamations in view, as he declared, of his assured hope of approaching blessedness. This statement I here present as a matter of fact; but in candid consideration of the subject, what conclusions are we authorized to draw respecting the professed happy deaths of numbers whose triumphant speeches are treasured up as so many confirmations strong of their happy condition beyond the grave. It seems to me there is a grievous error on this subject, which the gravest reasonings may not be sufficient to remove. The practice is exceedingly injurious to the vital interests of Christianity. We ought in the first place carefully to compare the lives of such persons with their deaths, and if they have not been uncommonly fruitful in works of real piety, *we are not justified by the scriptures in drawing satisfac-*

tory conclusions respecting their future condition. Various natural causes in addition to excessive obduracy, as in the case of Voltaire, Schleicher, and many criminals who die upon the scaffold with a cheerful countenance, may operate as inducements to play the hypocrite, even in their dying moments. By this last master stroke of policy, they are aware that those who look upon rapturous speeches, and joyful exclamations as evidences of the divine favour, will be disposed to form their opinions respecting their characters, and sentiments. If, however, a dying man truly feels himself a lost and miserable sinner—if he seeks in earnest supplication the divine forgiveness—if he applies by cordial faith to the Redeemer, and if he is oppressed with a deep and abasing sense of his own ill-desert, and unworthiness of salvation, and then obtains peace of mind, whether he die in happiness or distress, he has the evidence of the Bible in his favour; but if he is attended with no such exercises, we have no right to draw our own independent conclusions respecting his future destiny.

Let us calmly consider the reasons, and then judge whether it appears agreeable to the nature of divine justice, that the Omniscient and Benevolent Being, who is the Sovereign and Judge of his creatures, would suffer the wrongs and outrages committed against the unoffending Theobald, to pass unnoticed and unrequited? Men may object what they will in other cases, in this case at least, divine justice requires a reparation for the injury. And since God is both a righteous and benevolent Being, (for his benevolence must sustain his justice, else Theobald could have no hope whatever,) and reparation is not made in the present life, where shall that recompense be made but in the state beyond us, and where each shall be rewarded or punished, according to his deserts? Methinks no reflection raises so strong an argument in favour of the immortality of the soul, and a state of subsequent reward and punishment.

Theobald remained in the country town in which his father-in-law was magistrate, and commenced the practice of medicine. The public office being sufficiently commodious they both occupied it in the business of their different professions. Theobald supposed that under existing circumstances he could succeed better here than at Bornhausen. Every thing that he undertook, however, seemed to

be unattended with the divine blessing; his wife was constantly in a feeble state of health, so as to be incapable of attending to the affairs of the family, and he himself, though by no means a spendthrift, being entirely unacquainted with the art of saving and laying up money, did not always spend it to the best advantage. He went decently clad, purchased nothing but what was necessary to his comfort and earned besides a considerable amount by means of his profession, and yet he did not prosper. His strong faith, and his unreserved confidence led him to bestow much in alms and charity. He made it his practice to visit the sick poor as well as the rich, the latter often causing him much perplexity and trouble, and the former being dependent alike on his charity and professional services. In truth, he was ignorant of the money part of his practice, and was too conscientious to resort to that genteel species of quackery, without which the most intelligent physicians are frequently regarded as mere smatterers. He accordingly fell deeply into debt, and from that the next step was easy to general disesteem and reproach.

Those who are ignorant of the philosophy of human nature are ever affirming that money adds nothing to the reputation of a man; but experience most abundantly refutes the assertion. Let a man only have money, and be he otherwise rogue or villain, he will generally be respected in proportion; but let him on the contrary be oppressed with debt, and how honest or upright soever he may be, he soon falls into reproach and neglect. Money has power to gloss over the sins of the saints, and to suspend on the aspect of virtue the rigour of the furies. This ignoble sentiment reigns no where in such full strength as among that class of tradesmen who, not satisfied with a competence, aspire to the character of merchants. The Hollanders hold their prince, Stadtholder, in far less esteem than the Burgomaster of Amsterdam who is a merchant. An anecdote here occurs to me, the truth of which I am willing to guarantee. The former king of Prussia, I know not on what occasion, was once in Amsterdam, and as it was a rare occurrence, there was a multitude of spectators who came out to see him. As he was passing along the streets of Amsterdam, a citizen of Amsterdam, who was standing at the door, called out to his neighbour, "Why the king of Prussia looks for all the world like a Burgomaster!"



In this state of trouble and oppression, Theobald lived for several years. His wife's parents began at length to lose their confidence in him; and as they were careful and economical persons, gradually withdrew from him their assistance. Still he could never say that he was reduced to actual necessity; his confidence in the divine promises remained ever firm and abiding; he was upright and diligent in his professional duties, faithful in his christian calling, and meekly patient under the trials arising from his outward circumstances, and the galling reproaches of his friends. During this particular period of his life, many interesting incidents occurred, which as they naturally belong to my object, I cannot permit myself to pass over in silence.

The small town in which Mr. Blond and Theobald resided, is called Portheim. Here dwelt a large society of excellent and pious people, who were sincerely devoted to the interests of true piety; and there were also, as commonly happens in almost every place, a large number of pharisees, who are, and ever have been the great standing reproach of christianity, and who have done more to prostrate its essential character, than its open and avowed enemies. From this quarter Theobald again experienced no small degree of trouble. His external appearance, his language and his manners, were always tinged with a sort of pietistic austerity, though he was far more free and unreserved in his habits, than he formerly had been. He was not solitary, nor by any means retiring in his disposition; but as he had always been accustomed to place a higher value upon the fruits of piety, than upon the outward beauty of the leaves and blossoms, many of the more rigid of the pharisees set him down at once as a man of no stability of character, or in their own proverbial language, as a wheel that rolled both ways at once. They therefore took all imaginable pains to depreciate him in the estimation of others; they not only refused to employ him as a physician, but with affected sorrow, endeavoured to cast unworthy suspicions on his character, and by that means tended to destroy the little influence that he already possessed. "What a pity," they would say, "it is for Dr. Theobald—he certainly made a good beginning in religion, but alas! that treacherous Delilah, the world—and then he *does not* thoroughly understand his profession, he has not *studied* enough, and he does not devote sufficient attention

to the sick." Thus spake these moral plague-spots of the gospel—the professed disciples of the meek and lowly Saviour, who prayed on the cross for his murderers, and ever denounced characters of this description as a generation of vipers.

Although Theobald earnestly laboured to maintain a life of consistent and devoted piety, he by no means neglected his literary studies. He possessed a fine taste for elegant literature, and endeavoured to cultivate it by studying the principal classical works in English and in German. As he was endowed with some degree of genius, he ventured to compose several works of fiction, though not with the design of publication, as he feared, and with reason; that in those peculiar times, he could not so far succeed as to become an author of distinction. He wrote merely for his own amusement and improvement, with no farther thought than to destroy them when those ends were accomplished. It happened, however, that just about this time, one of the counsellors of finance, by the name of Boky, paid a visit to his father-in-law, on official business. This gentleman was a man of an elegant mind, a rare intellect, and a noble disposition. In his youth, he had also been a fanatic like Theobald, but after arriving at age, his fates unhappily for himself, led him to Geneva and Fermy, where he made a shipwreck of faith, and became a professed deist. He was no scoffer nor reviler, but a skeptic, purely from principle. He was a man of a generous mind, liberal in the promotion of every important cause, temperate in the enjoyments of the world, and at the same time possessed of an accurate and discriminating taste, in almost every subject of literature. He was in fact an agreeable and excellent man; it is often the case that persons of this class, though disqualified by their refined taste and cultivated affections, to endure the daily drudgery of the world without tedium, are prompt to extend the hand of encouragement and friendship to a depressed and sunken genius. It was so in the present case: Boky found the practical and upright Blond tedious and insupportable, but in Theobald, he immediately discovered a kindred spirit. He formed an affection for him, and showed him every mark of kindness and attention. And it was no wonder that Theobald received his attentions with great satisfaction, and looked up to the counsellor as a sort of

protecting genius, sent by a guardian Providence, to mingle in the embittered cup of his afflictions, some few sweet drops of pleasure and comfort. What is more natural than the conduct of Theobald? He was a man of sorrows—a man who seemed to be born a strife to man, and was privileged to enjoy but few of the sweets of friendly and affectionate intercourse. He was poor and despised, bowed down in spirit, crushed and oppressed. When this influential man of the world approached him not merely as a friend, but as an admirer and encourager of his talents, and incited him to higher enterprises for the general welfare of society, it was no wonder that Theobald felt an affectionate regard for him, and read to him in confidence some of his first essays in literature. And it is no wonder that he felt gratified when a man of his taste and discernment expressed his commendation. This gentleman was so highly delighted with one of Theobald's first efforts, that he advised its publication. The work itself, subsequently obtained considerable approbation with the public.

Desirable as was this acquaintanceship on the part of Theobald, it proved in its results the finishing stroke of his success as a physician. The multitude of the christian pharisees, fell upon him in full combination, and condemned him outright. Now, they declared, he was certainly a freethinker, for he had been found in intimate correspondence with the counsellor Boky, and like him, was sending forth all sorts of novels and romances, to corrupt the rising generation. In their united judgment, he had now become a man of awful and pernicious character. And no exculpation nor vindication, were of the least avail. It was in vain that he alleged he was on friendly terms with the counsellor, without agreeing with him in his principles—it was in vain that he pleaded, that all the critics notwithstanding their lavished praises of his writings, condemned him as a fanatic and pietist, and as bearing altogether on their side of the question—it was in vain, in fine, to adduce any arguments in his favour, for all that he could adduce, however weighty or true, had no influence against the opposing current of their fixed and violent prejudices.

Had Dr. Theobald only been a rich man, or at least had he been free from the burden of debt that now oppressed him, he would have encountered no opposition whatever. But this was the worst plague of all. His

debts, which in themselves have the terrible property of veiling the noblest character with suspicion, combined with his poverty, afflictions and persecutions, to cast a distorted and prejudicial light on all that he did, and exposed an otherwise upright and benevolent man, to general dislike and hatred. Great Father of men! preserve thine own children from debts—rather sickness, rather any other tolerable mode of suffering, than that arising from debts, and especially if their creditors are merchants. Theobald had now little more to do in the way of his profession. He supported his family principally by the avails of his writings: and it was a singular piece of good fortune that his publishers never disclosed the source of his slender income, or his unfeeling creditors would have deprived him of this last and only dependence. As warm as the counsellor was at first, he subsequently began to manifest a sort of coldness towards him, chiefly for the folly of believing in the Saviour—a prejudice from which he could not thoroughly cure him. He declared freely and publicly, that the doctor was only a man of moderate capacity, whom it was impossible to straiten, and so abandoned him.

## CHAPTER XVI.

## THE TWO INFIDELS—THEIR ARTIFICES, AND SUCCESS.

THE trials of Theobald grew more and more insupportable. He gradually sunk into general disesteem, and lost nearly all his medical practice. By a very favourable turn of Providence he received an invitation to settle as physician in the small town of Lichtenau, lying about thirty miles from Porthcim, and within the Duchy of Felsenstein. Here he commenced an entirely new course of life. He had now entered into a country where the manners and customs of the people were entirely different from those with whom he had lately associated. The region itself was one of enchanting loveliness, indeed more like a terrestrial paradise than a retreat for mortals. The common people were in general mere formal professors, and the higher ranks were either persons careless about religion or rank deists. Theobald was here regarded at once as a pietist, though his principles and mode of life remained entirely unchanged, and were in no respect stricter than usual. He endeavoured to pursue a sort of middle course between the two extremes, which long experience had now taught him to be the only safe and true one. His external circumstances were comfortable, his practice quite respectable, and his income answerable to his expectations. Susan lived well contented; her health however was infirm and feeble; and her two children were so weakly that they died within a year or two after their removal, leaving them childless. This succession of severe affliction tended to depress her more and more, and greatly accelerated her decline.

During this time Theobald formed an acquaintance with two men in the place differing somewhat in character and opinion, whose similarity of principle and conduct had well nigh thrown him into serious difficulties. He had as a colleague, a doctor of medicine, who had formerly been

a professor of natural philosophy, and who had anxiously desired the appointment that had been conferred on Theobald, but was refused on account of his known levity of character. He was a man who possessed a rare talent for ridicule, a man of abilities withal, and with a disposition, when injured, to place his adversary in the most ridiculous light. He had influential friends at court who had studied with him, and who now employed him as a spy. It may be observed in this connexion that the court was catholic, but the subjects were a mixed population of protestants and catholics. Theobald it is well known was a protestant, but Basewitz was a catholic. Basewitz therefore determined to supplant Theobald, let it cost what it would. The better to effect his purpose, he conducted himself in the most kind and friendly manner toward Theobald; performed for him numerous kind offices, and adopted every possible mode to bring out his religious sentiments, or to catch something from him that might afford him occasion. As Theobald was somewhat aware of the malignity of his disposition, he used every precaution to afford him the least possible pretext.

At the same time there resided in the place a French teacher by the name of Du Calde, who supported himself in various ways, a poor man, professedly a protestant, but in reality an infidel; naturally energetic in pushing himself forward, full of artifice and intrigue, but in other respects evidently a man of talents, intelligent, and besides a finished scholar.

On a pleasant afternoon there was a social party at a respectable house in the village, to which all three, Theobald, Basewitz, and Du Calde were invited. There were conversation and calumny, card-playing and chess, and eating and drinking all going on at the same time.

Theobald always avoided from principle such occasions as far as possible, though he sometimes went into scenes of the kind for the sole purpose of shielding himself from the charge of demureness, or of over-scrupulous singularity. In this place he thought it was the more necessary, from the fact that he was already looked upon as a pietist, most probably from his pietistic cast of character. Had his outward conduct also corresponded with that impression, it would have entirely frustrated his endeavours to serve both *God and man*, in the pursuit of his lawful calling, and re-

duced himself and family to unavoidable distress and suffering.

Du Calde was a genuine Frenchman. He was always ready to employ his ridicule against those whom he knew were unwilling to retaliate an injury. In the midst of the company, and in the way of sarcasm, he said aloud so that every one might hear him, "I believe that Doctor Theobald troubles himself much more about the souls of his patients than about their bodies." Theobald looked at him sternly, and said nothing; but Basewitz, who had now found a fine opportunity for the disposal of his commodities, remarked with an air of affected sincerity; "poh, Monsieur Du Calde, that is nothing deserving ridicule—it is much to the Doctor's praise, for it certainly requires a good deal more talent to take care of souls than to heal bodies; and then no one can say that my colleague neglects his patients. I am not ridiculing the Doctor, *au contraire*, for every one must confess that the Doctor is truly a devout and pious man." Upon this the fire began to burn in the bosom of Theobald; he approached the teacher, and asked him if, as a gentleman, he were acquainted with the rules of good breeding? Here both of us are invited as guests, and are on an equal footing; now sir, you must leave the house immediately. He then handed him his hat and cane, and showed him the door, then taking his own hat and cane, followed right after. A couple of persons followed them under the apprehension that they might come to blows; but Theobald had no such intention; he went quietly home, and so did the teacher. All in the party sided with Theobald, though they thought he erred in thrusting him from the house, a duty that properly belonged to the master of the house; but who does not err when in a passion.

Du Calde now concocted venom. And as soon as Basewitz returned, they concerted a plan to blast the reputation and prospects of Theobald, with the understanding that the one was to receive his appointment, and the other be thereby rewarded with the means of a livelihood.

It is a sad reflection that when a man loses general confidence, it is with the utmost difficulty he can free himself from the evil influence that seems to follow him. Theobald's course of life was generally known; his affecting trials were in every body's mouth, and he was obliged not

only to lie under the innocent charge of being a pietist, but was held responsible for all the consequences. This afforded both an occasion and a pretext for the wicked plan that these two malignant persons were about to form for the entire prostration of his influence and character. To bring him down with a heavier fall, they sought to ally themselves to him in more intimate familiarity. They proceeded to treat him as if they were actuated by the kindest intentions. He felt therefore not only bound in justice to treat them so, but thought it his duty to remove all appearance of distrust on his part. He believed them to be sincere, and as he was a man free from every thing like craft and policy, they took advantage of his ingenuousness. Basewitz paid him marked attention, visited him frequently, and when he had difficult cases on hand, Theobald consulted his opinion, which was always given in apparent good faith and candour; in a word he conducted himself like a friend, though he was always careful to say no more than was just sufficient.

Du Calde on his side continued to play the game with diligence. He acted in all respects like a gentleman. Before he had never ventured into the house, but now he took the first opportunity to make honourable amends for the late unpleasant incident; indeed he went much further—he even declared that he had often felt conscience-stricken for the ridicule which he had sometimes cast upon religion, and professed sincerely to lament his error. Theobald was not without feelings of suspicion, and more especially as he never recollected of having conversed with him on religious subjects. Although they did not succeed in effecting their design on this point, they still continued to visit him with their former frequency, and to devise other means for the attainment of their object.

At length a fair opportunity presented itself. At Lichtenau there was a small group of pious females who used to meet on Sabbath afternoons for the purpose of conversing on religious subjects, to rehearse the matter of the forenoon sermon, and occasionally to read some edifying religious author. For this commendable practice they obtained at once the name of pietists, and that was sufficient in itself to render them supremely odious. Strange that the religion of Christ should ever fall into such an evil case, that a *small company of well-meaning females dare not meet to-*



gether in a social capacity for their own mutual improvement, without incurring reproach and censure. In the tavern and at the party they meet together in throngs, and pour forth without restraint their poisonous calumnies, and not a tongue moves in disapprobation of the deed; but so soon as a few people meet together in private for the sake of spiritual improvement, or adopt means appropriate to its attainment, then the world suddenly rises up in arms against it, and every one is alarmed for the safety of the government. This is certainly a very singular inconsistency, a phenomenon that would be actually incredible, were it not confirmed by daily experience.

It is true that the present work bears its decided testimony against religious meetings of a purely private character, as the sad relations I have already given declare most abundantly. At first they are ordinarily well meant and harmless, but as they proceed they will generally be found to run out either into fanaticism, or to degenerate into a corruption eminently detrimental to the interests of vital godliness. And is there no middle course? Must we all then abstain from eating and drinking because sensualists abuse the divine bounties to intemperance? In my opinion it is the duty of the public teacher to give his earnest attention to this matter, and when well-disposed and worthy people meet together for these important objects, he ought to be there himself to guide and instruct, to restrain and encourage, that they may be led in the way of truth; and not as many do, array himself at once in stern opposition, or by his fulminations in the pulpit, effectually promote the very injury which he designed to avert. Should a schism then arise, I would be willingly answerable for the consequences, provided it were conducted with prudence and piety. At the same time I affirm that if the means of edification are wisely and properly introduced, they will in the end be found conducive to the spiritual welfare of all concerned. I now return from the digression.

Those excellent and pious ladies were not conscious of the least impropriety, and yet they were all, without exception, treated with all the odium of fanatical pietists, simply because they met together in the manner described above, and because they lived more retired and sober lives than others.

One of these ladies had once consulted Dr. Theobald

concerning her health, and had called at another time when he was absent. Susan had discovered in conversation with her that she was an intelligent Christian, and soon formed an acquaintance with her. The young lady gave her an invitation to meet them the next Sabbath afternoon, and as Theobald felt no objection she consented to go. The meeting was held on a lovely afternoon, and towards evening Theobald went to conduct her home. As he entered the garden, he found five other pious females there, sitting in the summer-house with a bible and hymn book, and several other religious books lying on the table, together with a plate of cakes and currants that they had innocently prepared for their refreshment. Susan was perfectly safe in their society, but the Dr. was a little shocked, for he was aware of the danger. He sat down, and while they served him with some of their refreshments, he thus addressed them. "My dear friends, allow me to give a kind word of admonition, it is certainly something that lies very near my heart. You often meet here for religious instruction and edification—let me entreat you to do so no more, or you will, without fail, render yourselves the innocent occasion of more injury than good. True religion consists in action, in benevolence, in humility, in the fear of God, and in the duties and exercises of this nature, and not merely in sitting together, and in exciting pious feelings. While I admit that these means contribute to mutual edification, to the cultivation of these virtues, and to the strengthening of your faith, I must still say that though the means be profitable in one respect, and prove injurious in another, we are not at liberty to employ them. And as it respects meetings of this nature, it will be found that they are in general attended with far less good than evil. For in the first place it is not every religious affection that is necessarily and essentially good, and I know from my own bitter experience that their effects are more prejudicial than useful. And, in the next place, it is commonly the case, that in a short time a spirit of sectarianism steals upon the hearts of its members, begetting a disposition to think themselves better than others, a disposition which you will all I presume, readily admit, is peculiarly offensive in the sight of God. And again, in my judgment, such meetings attract too much public notice, and unnecessarily array people against true religion. For these reasons I consider

them inadvisable in the present circumstances. If we really desire spiritual improvement, let us read, and sing, and pray in private, and thence let our light shine forth in public. Let us attend duly upon the ministrations of the sanctuary, as the means kindly instituted by God for our religious improvement, and thus evince both our prudence and piety." After this brief address he took the arm of his wife and walked home.

The next day the whole town was full of talk, Theobald and his wife resounded in every direction. The report was that Theobald had held a conventicle in the garden, and delivered a sermon. So much was fabricated by means of letters, and in other slanderous speeches, that it was all eagerly swallowed down by the people. And though in itself entirely unworthy of notice, the matter soon came before a magistrate; the ministers of the different churches took cognizance of it, and Theobald was brought into universal odium.

The sad occurrence sickened the heart of Theobald and his wife beyond measure, and the more so, because all his prudence and foresight had been of so little benefit. He now saw at once, that all his temporal support must entirely fail him. He and Susan sat together and wept over their troubles for a full hour. Vindication, explanation, testimony and apology, were all unavailing, for those malign and active spirits, employed all their diligence to exhibit the affair in the most unjust and odious light, and thereby keep the truth from coming before the people. They had neglected nothing for the accomplishment of their designs. They even sent to the court as black and false accounts of the matter as possible. These wicked men were the prime movers, and chief authors of these malicious slanders. They had been closely watching all the movements of Theobald, since he had come to the place, and were actually secreted at the time in the garden amongst the shrubbery, a little distance from the summer-house, where they could distinctly overhear all that he said.

The duke's confessor, and some others about him, combined their influence, and concerted their plans to have him cashiered from office. Theobald got wind of the matter, and had it not been for his kind friend pastor Vose, *he would have been completely prostrated by this sudden and distressing stroke.* My readers must not wonder how

this could be, since the good pastor lived so far distant. This was not the case; a kind Providence had a short time before, elevated him to the office of Superintendent-General, and he now resided in the duchy of Felsenstein. As soon as he heard that Theobald had been cashiered, he travelled forthwith to Lichtenau, and arrived there just as the blow had fallen. He strove to console him under his trials, and at the same time informed him of another situation then just vacant, which he might obtain. The Prince of T——, had commissioned him to obtain for him a private physician. The heart of Theobald somewhat revived at the unexpected intelligence. He was again inspired with new hope.

The time had now arrived when Susan was called to pay the great debt of nature. She had ever maintained a life of devoted piety, and was a woman of more than ordinary intelligence. She had loved and revered her husband. Her ardent affection for him, had caused her extreme and painful sufferings. And he on the other hand, cherished her with the fondest regard and tenderness. Each had endured for a long time, the sad effects of the fanaticism in which their union was founded, and had by this time learned considerable wisdom. She was called to her reward, while he was still left as an experienced wrestler, to contend alone with men in the best manner he was able. It is not my design here to present a glowing example of a triumphant death-bed, or I might say much of the last moments of Susan. It is sufficient to say that she died after the confinement of three months to her bed, and died like a true christian, peacefully and happy.

Theobald's cup of sufferings was now full. He was entirely alone in the world, though he was more free and unembarrassed, to pursue any course which the wisdom of Providence might dictate. He entertained the strong hope of receiving the appointment mentioned above. Every thing seemed to point that way, and yet divine Providence, as I intend to show, ordered it otherwise.

## CHAPTER XVII.

THE STRANGE GENTLEMAN—TURN OF FORTUNE IN THE  
LIFE OF THEOBALD.

As Theobald sat alone in his office absorbed in grief for his late severe affliction, and raising his heart to heaven for consolation and strength to support him, a stranger knocked for admission. The Doctor admitted him, and was much struck with the fine appearance of the man and his polite address. He handed him a chair, and the stranger thus addressed him:—"Doctor, your severe trials from your youth up are well known to me, and it seems to me you are now in a condition in which you can render yourself capable of enlarged usefulness. Your manifold experience induces the hope that you have found the true medium between unbelief and credulity, and will hereafter be in little danger of declining to one side or the other."

Theobald was somewhat surprised at this frank address from a person of whom he had no knowledge; he was not without some sensibility on the subject, but concealing it as well as he was able, he made him the following reply: My dear sir, I have not the honour of your acquaintance, and I am not a little surprised to hear you speak so intelligently respecting my life and character. The stranger smiled, and said, I hope you will not take it ill that I speak with so much freedom respecting your circumstances. I presume that I shall soon be able to justify my conduct. My object is simply to promote your happiness, if you would consider it a happiness to be placed in a larger sphere of usefulness, and in a condition more free from care than you are at present.

This explanation produced some impression on the Doctor, but suppressing his feelings, he replied—My dear sir: This has ever been the object of my strongest desire, and I have never as yet been in a condition completely to gratify it. "Of this I am well aware, returned the stranger; but at present you may be in such a condition, if you only

desire to be." My dear sir—Pardon me if I freely declare to you that I have often united with associations instituted for the promotion of the human weal, for which, if necessary, I would not have hesitated to shed my blood, but I uniformly found that in the end they were productive of more evil than good. "It is not my object at present to speak concerning an association, the question simply is whether you would like to enter upon an office of public utility from which you could derive a respectable income?"

With the greatest pleasure.

"Allow me then to ask your opinion respecting a single point."

Most cheerfully.

"Be pleased, then, to inform me what you consider to be the grand object of human existence?"

I consider the grand object of man in the present world is, to live in such a manner as will best honour his Maker.

"But in what way can a man best honour his Maker? Your definition is not strict enough."

By keeping the commandments which the Creator has instituted.

"Will you be kind enough to inform me in few words, what is the substance or essence of those commands?"

Most certainly, it is to love God above all things and our neighbour as ourselves.

"Thus far the Catechism proceeds, but let us take one step further. What is it to love God above all things? If you please, give me a philosophical explanation of the subject, as the answer of a schoolboy does not quite satisfy me."

Nor me. To love God supremely, is to keep all his commandments—to transgress none, and if we do transgress them, to exercise sincere repentance on that account; and if we really obey his commands, the motives which influence us will be a high and pure regard to the honour, interest and glory of his character, in preference to our own honour, interest and glory.

"That is correct—it is excellent!"

All the divine commands have a direct tendency to promote the happiness of the creation, and especially man—and every thing that really promotes the happiness of man is a command of God. To make human beings happy, is to love them, and to love them in obedience to him, is the same as to love God; and this, according to my views of

the subject, is the design and object of human existence. With this there is still another duty connected—to wit: that of improving our faculties to their utmost perfection, so as to enable us to produce the greatest possible amount of happiness.

“In my judgment, sir, you have answered the question agreeably alike to religion, and true philosophy. In order, however, that the object of my errand may be executed with the greater despatch, will you oblige me by reducing the subject to writing—do not be surprised, you can do it without the least apprehension.”

Theobald was much surprised at the course things had taken: he was alternately filled with hope and fear. He had resolved to be as wary as possible; still he could not see what harm should result from a simple explanation of the grand object of human life; he therefore promised to write his views. The stranger requested him to name the time when he would have it ready. By evening, said Theobald. Very well, replied the stranger, I shall be under the necessity of leaving you till then, as my business requires haste; whereupon he bowed and departed.

When Theobald was alone, he reflected upon the matter to see in what way he should unravel the mystery, but he was utterly at a loss: he felt too half-provoked with himself for not making more particular inquiries, and ascertaining where the gentleman lodged. All appeared to him like a dream, or the appearance of an apparition. He, however, composed himself, and set down to answer the proposed question—a duty which he soon despatched.

When he had finished it, and his mind was yet teeming with various reflections, he stepped out towards evening for the purpose of taking a walk. As soon as he entered the street, the first person he met was the stranger in company with another person entirely unknown to Theobald, who appeared to be a gentleman of rank, though not quite so well clad as the former. Theobald was somewhat surprised to meet him, and at the same time gratified that he had now the prospect of solving the mystery. The stranger was very complaisant and friendly, introduced him to his friend, and asked him if he had prepared the paper. Theobald answered him in the affirmative, and handed it to him. The stranger after perusing it, showed the contents to his friend, who appeared to be much pleased with his

apposite answer, but in other respects conversed as if Theobald were not present.

The doctor now made several attempts to gain some information respecting the strangeness of their proceeding, but it was all in vain, he did not so much as ascertain where the gentleman lodged. The stranger himself was sensible that his mysterious conduct might occasion him some anxiety, kindly seizing his hand, said to him—My dear sir, I am aware that you have great reason to be cautious, you ought not to associate yourself with any society, without a thorough acquaintance with its beneficial tendency, and then you can exercise your own choice; upon this he drew from his pocket a purse, and counted out to him three louis d'ors, requesting him to devote it to the best use he was able, and according to his own judgment. To-morrow afternoon at four o'clock, said he, I will visit you, and then you may inform me in what way you have expended it.

The Doctor was now astonished more than ever. At first he thought it a mere present to himself, and was on the point of refusing it, but immediately catching the idea of the stranger, he took the money, promising to employ the trust in the most judicious manner he was able. Hereupon they parted, while Theobald was just as ignorant of their intentions as before.

As he was walking alone immersed in deep reflection, he entered a solitary street, and it was some time before he was really conscious of the course he had taken. He was intently meditating on the subject of his singular acquaintanceship, the strange mystery of which he felt unable to penetrate. Sometimes it appeared to him like the advance of a rare and uncommon personage, with whose friendship he imagined he should be highly gratified; at others the mystery of his manner struck him as really suspicious. He therefore meant to be cautious, and to venture on no step which he might have occasion to regret in the future. For the present, he thought it behoved him to determine on the best mode of employing the three louis d'ors. In the course of his reflections the thought struck him that a poor man had just died in the place, leaving a wife and six children, whose protracted sickness left him in debt, for which one of his creditors had attached and carried away his loom from the poor widow, and by that means had deprived his eldest son, who understood the trade, of the



power of paying the debt, and supporting the family. In the judgment of Theobald the louis d'ors could not be better applied than for the redemption of the loom. He hastened to the creditor, who had the loom still in his possession, and was gratified to find that he had not yet disposed of it. He offered him two louis d'ors for the loom, its proper value, but the unfeeling creditor wishing to speculate on their necessities, demanded more. Theobald addressed himself pungently to his conscience, prevailed on him to release it for two, and with the other he purchased a quantity of wool, and proceeded to the house of the widow. He informed her that an unknown friend had made him a present of three louis d'ors, which he had applied for the redemption of her loom, and the purchase of wool, and she might now send for both. No one who has never witnessed similar scenes, can well imagine the happiness of the poor widow at the hearing of this grateful intelligence. She wept—she rejoiced, and would have fallen on her knees in devout gratitude for the unexpected kindness, had not Theobald timely prevented her by telling her to thank God alone; for I, says he, have done no more than a faithful servant to whom his master has intrusted alms for the poor, should do. Thus with the small sum of three louis d'ors was a poor family relieved from unavoidable distress and suffering.

Theobald himself felt highly gratified with the result, and awaited with satisfaction the moment of giving an account of his stewardship. The stranger made his appearance at the appointed hour, and Theobald recounted to him the circumstances, and the mode of expending the money. The stranger in the excess of his gratification cordially embraced the doctor, and said you have certainly applied the money most wisely; and now I will explain to you the reasons of the apparent mystery of my conduct. There is at present existing in Europe a secret society, whose members have bound themselves together by a sacred law to labour after the highest degree of perfectibility; I myself am a member of the order, and my friend whom you saw in company with me in our late walk, is one of the chief officers. We are now in search of such persons as have a mind to enter our society, and have visited this place for the purpose of rendering ourselves serviceable to you, and that you in turn may become useful to us. Now

Theobald obtained the desired light on the subject; he smiled and said, I now begin to understand you; but will you allow me to propose a few objections, before giving my consent to your proposition.

With the utmost cheerfulness.

After conversing for some time on the subject, the stranger invited Theobald to tea that by this means they might have an opportunity for further acquaintance. The unknown stranger turned out to be the Count of S——, and the other was the Baron Z——. They made proposals to visit him within the space of four weeks, during which time he might duly consider the matter, and if he concluded to unite with their fraternity, it was proposed that the Baron should then return with the necessary instructions and conduct him on his journey, to K——. The strangers departed the next morning, leaving Theobald in a state of singular perplexity. He determined however with himself, that as pastor Vose had hitherto afforded him assistance and advice in his many difficult circumstances, to take no step without first consulting him. He accordingly wrote him a detailed account of the interview with the strangers, and soon obtained an answer, with his entire approbation of the course he felt desirous to pursue.

I must here observe in passing, that neither Basewitz nor Du Calde succeeded in the object of their malicious efforts to deprive Theobald of his place. The former was not only refused the appointment of chief physician, but became so obnoxious to the community that he lost his entire practice, the latter was soon after attacked by his creditors and all his property publicly sold from him, and himself turned out upon the wide world, in the barest poverty, to seek his living in the best way he was able.

Meantime Theobald got himself in readiness for his journey. His friends arrived agreeably with their promise, and they sat out on their journey together. After they journeyed together for some distance they separated, the Baron proceeded to F——, and Theobald with the necessary letters of introduction to K——.

## CHAPTER XVIII.

THEOBALD'S PLAN OF INSTRUCTION—DISCOURSE WITH A  
SCPTIC.

FROM this period onward the life of Theobald was more private. I find no source whence to derive any farther notices of special interest. I can merely describe some of his more public trials which were always of sufficient importance to serve as lessons of general instruction and warning, and to illustrate the interesting course of divine Providence.

Immediately after his arrival at K——, he was formally admitted to the society. For the present he entirely relinquished the practice of medicine and devoted himself to the pursuits of philosophy, which had ever been more agreeable as well as congenial to his investigating mind. This alteration in the plan of his future life was demanded by the change in his circumstances; otherwise he might have been equally useful in the pursuit of his profession.

He was no sooner admitted a member of the society than he received a call from the Prince, to the office of royal tutor to the crown Prince. The Prince of B—— had conferred this distinguished appointment upon him with the view of ascertaining the full extent of his acquirements and capacities, and with the farther design of employing him afterwards in the more weighty concerns of the government. To deliver instruction to the future ruler of the country, and to educate him in the important sciences of philosophy, appeared to him a station which he regarded as the ultimate boundary of his wishes—a field on which he might, in the wise and faithful discharge of his duty, reap a thousand fold in the work of benevolence. The young Prince was about twelve years of age, and had just begun to think for himself; his mother, the Princess, was a lady of intelligence and piety, who was careful to throw no impediment in the way of the education of her son. *Theobald's* colleagues in this responsible labour were a

Mr. Schoeneman, a young professor of theology, who also taught the ancient languages; Monsieur Chambron, who instructed in French and Italian; and a Mr. Lambert, who taught mathematics, drawing and the fine arts. These four gentlemen, the prince had selected with special reference to the object, and were all capable and trust-worthy men. The Privy Counsellor, Leerstein, presided over the whole business of instruction, in the capacity of chief royal tutor.

After Theobald had been established at R —, the residence of Prince B —, and had discharged the office to his entire satisfaction; the Prince, early one morning paid him a visit; Dr. Theobald, said he, I have reposed great confidence in you in regard to the education of my son; your great experience, and indeed your whole history is well known to me. I have observed with some concern of late, and not without apprehension, that the excellent Schoeneman is in reality a sceptic on several points of religious belief which he ventures to impugn, and the two other teachers, I have reason to fear, are formal deists; I have advised with Leerstein, and he is confidently of the same opinion. It is my earnest desire therefore that you would take special pains in your philosophical lectures, to establish the Prince in the fundamental principles of Christianity, that his mind may be possessed with no doubt on the subject. Your lordship, returned Theobald, will perceive the extreme difficulty of the matter, but I will endeavour to do all that is practicable, and satisfy the mind of your lordship as far as I am able.

When he entered upon the office of instruction, he found the young prince of a quick and ready apprehension, and of an eager thirst for knowledge. He was greatly rejoiced at this, and indulged the strong hope of realizing his fond anticipations of usefulness. The plan of instruction was judiciously arranged; twice a week the four instructors met together, with the chief teacher at their head, for the purpose of consulting upon the best modes of instruction, and of uniting their labours in the same design. They taught by courses of lectures, mutually dependent on each other, and serving to illustrate the various branches of science in scientific harmony. At their first session Theobald presented the plan on which he intended to teach the science of philosophy, which was briefly the following. The *customary school-philosophy* of Baumgarten, he entirely

displaced by introducing the elementary and fundamental principles of natural science which he taught in a manner entirely different from the common methods. He first explained and illustrated by a course of well-conducted experiments, the primary powers of nature, as clear and consistent ideas of these not only served to throw light on the economy of the creation, in so far as the incomprehensible can be rendered intelligible to our apprehensions, but because they also conduce in the highest degree to a knowledge of the Creator. As soon as these ideas were sufficiently expounded, he gradually introduced the study of logic, which by the multiplicity of examples furnished by physics, tended to elucidate all that had been taught, and to reduce it to a methodical form. By this means the understanding was enlightened with more facility and effect; the art of reasoning enabling it to proceed with greater order and regularity. He then introduced the study of mental philosophy, that all the ideas acquired might be clothed in their appropriate terms and arranged in the mind according to their various departments.

The study of practical philosophy Theobald systematized in the following manner. By means of the ideas of the primary powers of nature, derived from natural philosophy, he bid his pupil to search for the Creator so far as a knowledge of his perfections are revealed in the system of nature, and then illustrated the subject by examples drawn from experience. For this purpose he employed the history of man, assuming the Old Testament as the basis of all correct history, on which he afterwards engrafted the history of other nations, in order to show the various methods which divine Providence had formerly taken to enlighten men in the knowledge of the truth, how they had always resisted these methods, and how God had afterwards sent the Redeemer, as the Representative of the Godhead, to raise them from their moral necessities by means of his doctrines, his life and his death, and to direct them in the path of immortal happiness.

This afforded an opportunity to investigate the nature of man, from which he deduced his individual and social responsibilities; all of which he showed to have special reference to a moral governor and to be intimately connected with his own natural and moral felicity. He then united *all in one complete system*, and drew from the whole the

science of government and political economy, and showed in what manner every thing that properly bears the name of practical philosophy is concentrated in these sciences.

The chief tutor, as well as his three colleagues, testified their high approbation of his method, and requested him to commit it to paper for their mutual benefit and assistance in the discharge of their respective duties. He complied with their request, and when he had accomplished it they adopted it without alteration. The prince declared his cordial approbation of the plan, and rejoiced that he had found a man in every respect so capable to conduct the education of his son.

It is a rare circumstance to find among associated instructors such real and unaffected friendship, as subsisted among the four instructors of the prince. It undoubtedly arose from their entire freedom from all ambitious motives, and that undue desire of pre-eminence that so frequently mars the harmony of literary men. Theobald had not been long engaged in the duties of his office, before he discovered the entire correctness of the prince's judgment in respect to the religious opinions of his colleagues. As soon as Schoeneman perceived the sincere attachment of Theobald to himself, and found that he could safely repose his confidence in him, he began gradually to disclose his sentiments. Theobald was highly gratified with this mark of confidence, and resolved at once to use every exertion to remove the doubts of so excellent a man, whose difficulties he was well aware, arose more from candour and a love of truth, than from any perversity of disposition. He therefore sent him an invitation to tea, and with it a request to discuss if it were agreeable to his feelings, the important subject of the truth of christianity. Schoeneman assured him that nothing could afford him more pleasure; he only desired that the discussion might be so conducted, that every separate position might be satisfactorily established as they proceeded.

This important conversation I find noticed verbatim in Theobald's diary, and as I know of no more thorough and satisfactory view of the subject, I have concluded to transcribe it, in the assured hope that it may prove serviceable to many an honest doubter.

*Theobald.* Let us then at once lay down and establish the proposition. *That if the history of Christ and his*

*Apostles, as recorded in the New Testament be true, then is the christian religion, in so far as it is conformable to the spirit of the New Testament, the true and saving religion. If you can clearly establish this proposition, you will be thoroughly convinced of the truth of the gospel.*

*Scho.* If the history of Jesus Christ be true; if the sick were healed, the dead restored to life, and he himself raised from the dead by a miraculous influence; if the Apostles actually performed the wonders attributed to them, then is the doctrine of Christ and his Apostles, which is intended to be confirmed by them, true also; especially since the morals of christianity are of so pure and excellent a nature, as 'to afford presumptive evidence of their own truth. Only prove that the doctrine of Christ and his Apostles is really the christian religion, and then if the New Testament history be true, the christian religion is true likewise. Of the truth of this principle, I feel most strongly persuaded.

*Theo.* The matter in hand then I understand is to prove that the history of Christ and his Apostles, as recorded in the New Testament, is a true history—that nothing is exaggerated, nothing is the effect of incorrect or erroneous observation, but that the historians relate every thing according to actual truth.

*Scho.* This is the principal point. My doubts are respecting the conclusiveness of the proofs by which it is supported, and all that I have ever heard or read on the subject, has failed to afford me complete satisfaction.

*Theo.* I believe that I am able to adduce a proof that will be perfectly satisfactory. I will first lay down three positions:—

1. That the evangelists have either fabricated the entire history.

2. Or that the history of Jesus and his Apostles, in relating such miraculous deeds is embellished for the sake of gaining universal approbation for themselves.

3. Or that all that they have said is unexceptionably true.

*Scho.* Exactly so. The first position is not worthy of inquiry, as no one doubts the existence of Christ and his Apostles, but the second! the second!

*Theo.* The second is certainly the one of greatest importance, I hope however, you will consider the subject calmly, as we intend to enter upon the inquiry with candour.

*Here two cases are possible.*

(1.) That the Evangelists either fabricated the miracles and resurrection of Christ, by concert and design, and in this case were conscious of relating a falsehood that they might deceive the world; or

(2.) They were either deceived themselves, because they did not correctly observe facts and events, and believed they saw miracles where none existed, or were imposed on by the false accounts of others.

*Scho.* It is certain that one of the two cases must be true, or otherwise there would be no room for doubt. The first case I do not myself regard as worthy of inquiry, for it is undeniable that the men were honourable and upright, but the second, I think, is highly probable.

*Theo.* This certainly appears to be the case; but that we may clear up every thing as we proceed, I will endeavour to show the weakness of the first, because there are many skeptics who believe it. The books of the New Testament were either written before the destruction of Jerusalem, or were written afterwards. If they were written afterwards, it would have been folly in the Evangelists and Apostles not to have described the final dissolution of their enemies, and shown how circumstantially all the prophecies of Christ respecting that event had been fulfilled. But on the contrary we perceive that on every page of the Gospels and the Acts of the Apostles, the writers wrote in the very time in which all the facts that they relate occurred, every event harmonizes with chronology, and Luke, the writer of the Acts, carries his history no further than the arrival of Paul at Rome; had the history then been written after the destruction of Jerusalem, it would certainly have some intimation of the subsequent sufferings of this important character. The epistles of the apostles speak always of the Jews as a then existing state, and of their sacrifices and religious institutions. Who could believe that these writings were fabricated after the destruction of Jerusalem? For in this case they must have been fabricated in accordance with their design, and a variety of small unimportant circumstances must necessarily have been omitted. I believe, likewise, that it can be conclusively shown that the Gospels, the Acts, and the epistles of the apostles were all written previous to the destruction of Jerusalem, and exactly at the time which the authors themselves declare. But on the supposition that all these writings were formed after the fall



of the Jewish state, we must come to one of the three following conclusions—either

(1.) That the history is entirely fabricated, which no one believes, or

(2.) That it is fabricated partly with knowledge and design, or

(3.) That it is fabricated without knowledge and design.

Our inquiry will then rest upon two points.

*Scho.* You are entirely correct in your positions, but then I do not see the use of this digression to show that the historians wrote after the destruction of Jerusalem. On this point I have no doubt whatever.

*Theo.* I pursue this digression for the purpose of meeting an objection, for it might be said that the history was composed from common tradition, and that errors were inserted without knowledge and design, so that though the writers actually believed what they wrote, yet the matter is not mathematically certain, since they did not hear and see personally what they record.

*Scho.* That is all true.

*Theo.* If you will duly consider the matter, you will find that the historians write as if they were eye witnesses of the facts, and if they were not so, you must acknowledge that they were most deliberate impostors.

*Scho.* That follows of course, and there can be no other conclusion, that the writers did live in the times of Jesus, that they were eye and ear witnesses of the history, and that they did not deliberately practise imposture.

*Theo.* Upon what ground do you build this conclusion?

*Scho.* The whole New Testament proves it, and besides their noble character, their unaffected simplicity, their honesty and ingenuous candour are all sufficiently conspicuous; they exaggerate nothing, they speak as freely of their own errors as of their false expectations in regard to Christ; they betray nothing like self-interest, or passion, and teach the sublimest morals that ever were taught. In fine, how could they, if they were impostors, maintain, amid the most unparalleled sufferings, the cause of a condemned person, which promised no earthly advantage whatever, but which on the contrary was the object of bitter persecution and scorn, and at length, seal their devotedness by an ignominious death? If any one will carefully consider this point, it will be utterly impossible to doubt it.

*Theo.* You are correct in your opinion : but in order that we may not have occasion hereafter to retrace our steps, allow me here to interpose an objection. Could not some accomplished impostor of later times, have fabricated either in part, or entirely, the writings of the apostles ?

*Scho.* It is possible, undoubtedly, but not more than possible, as what you have said before would weaken, if not destroy every doubt on the subject. The Evangelists carry their history no further than to the death and resurrection of Jesus—had they written a hundred years later, they would certainly have interwoven other matters, especially in the acts of the apostles, and the apostles in their letters would have feigned themselves positive respecting the overthrow of the Jewish nation, as a matter of uncommon importance to which they could often appeal in defence of their principles and conduct. Had they feigned the history, it would have been written in a manner entirely different.

*Theo.* This is all perfectly true, and sufficient to satisfy any person of an unprejudiced understanding. It is also necessary to show in this connexion that the Evangelists have written with knowledge and design, nothing that is false, for what person of common intelligence who teaches the most elevated morality, and who makes no pretension to wealth or power, but expecting all his reward after death, would consent, in face of opposition, sufferings and martyrdom, designedly to make in a history, feigned in part, a falsehood, the ground of all his conduct and sufferings. But let us now come to the fundamental principle, on the proof of which the whole depends, since this is the source from which almost every form of doubt and skepticism flows, to wit: *Have the Evangelists deceived themselves by incorrectly observing what they saw and heard, or were they deceived by the reports of others.*

*Scho.* I confess that this supposition has occasioned me a vast deal of trouble, and I know of no arguments by which I can solve the difficulty : for when I reflect how tenaciously the superstitious cleave to their principles of religious belief, and how strongly the common people at the present day believe in witchcraft and ghosts, I certainly am inclined to fear that the apostles themselves may have been deceived in respect to the miracles which they record.

*Theo.* This point is undoubtedly the most important; we ought, however, to proceed to the inquiry with the utmost caution. Let us take up the resurrection of Christ as the first point of inquiry, for if we are able to substantiate the truth of this, we shall easily satisfy ourselves of the truth of many others.

*Scho.* Say rather of all.

*Theo.* Well, let us now set out with the supposition that two candid, unlearned men had come from the city of Constantinople to Germany, who taught in every point of view, a pure morality, who were virtuous and irreproachable in their lives, but who declared that they had learned their doctrine from a holy person at Constantinople, who had disinterestedly sacrificed his life for his doctrine, and had risen the third day from the dead, and forty days afterwards he was seen visibly to ascend to heaven—suppose further, that they founded the cure of diseases upon faith in that history, and upon obedience to his precepts, with what sort of a reception do you suppose such persons would meet?

*Scho.* A pretty hard one, I assure you; they would be ridiculed and scourged from the land.

*Theo.* How does it then come to pass that the apostles made so many proselytes?

*Scho.* All nations have been always disposed to believe in miracles and other superstitious notions.

*Theo.* Yes, but if severe persecutions, the loss of all possessions, and even life were connected with such a belief, what person, even the most superstitious, would consent to embrace a new religion on these conditions?

*Scho.* It appears to me there are examples in abundance where people have suffered martyrdom for their superstitious principles.

*Theo.* Yes, indeed, but only for those principles in which they were born and educated. Can you show me an example where they have suffered persecution and martyrdom for a new religion without a previous conviction of its truth?

*Scho.* The Japanese, I think, may be cited as examples.

*Theo.* Hardly, in my opinion. They suffered martyrdom on account of their having embraced Christianity, and renunciation and retraction in their case was useless. It is likewise sufficiently evident that they became acquainted

with the truth of Christianity, if not actually by the preaching of the apostles, at least through travellers and merchants and other possible modes. But it is entirely contrary to all experience that a multitude of persons in any place should embrace a new religion which promised no earthly advantage, but which on the contrary promised persecution, the denial of all temporal interests, and a life of toil and suffering, without some strong preponderating evidences in its favour which challenged its reception. And these preponderating evidences are its transcendent morality, and especially its miracles. Were the men from Constantinople to adduce credentials of this character, the most scrupulous observer, and lover of truth could have nothing to allege against their claims, and their principles would undoubtedly make the same rapid progress as those of the apostles; but without these characteristics they could expect to make no progress at all. If you will consider the subject carefully and candidly I have no doubt but it must minister the same conviction to you as it does to myself.

*Scho.* Your reasonings are forcible, but still there is a strong objection remaining. The Japanese received the Christian religion in multitudes without the operation of miracles.

*Theo.* If you will closely examine the matter you will find that the objection is rather an argument in favour of Christianity than against it. The Christian religion, even the catholic, and this more especially than any other form of it, is, on account of its splendid ceremonies, exceedingly attractive, and at the same time contains much that is adapted to the moral necessities of men; it is therefore not at all wonderful that a very unenlightened and superstitious nation should receive with eagerness a form of knowledge which appeals so strongly and palpably to the senses. But this was by no means the case with respect to the apostles. They had no other outward ceremonial than the simple rites of baptism and the Lord's supper. Their object was to preach nothing but pure and simple love to God and man, and faith in the Redeemer, which was certainly a pretension neither adapted to flatter the sense, nor to fascinate the attention of men, if their understandings were not first convinced of the truth, and this conviction they were not able to produce without the public attestation of miracles.

*Scho.* Excellent indeed. Your arguments are forcible; but now allow me to adduce an objection already noticed, by clothing it in a little different form. The history of Jesus may be true in point of fact, he may be that excellent personage that he is represented to be; and in this conviction, the apostles, inexperienced in the philosophy of nature, and educated among simple and credulous people, might in the first place have practised a pious fraud, by embellishing, exaggerating and feigning many things, because they knew that they could thereby reform the mass of men, and when thus reformed they directed them to Christ; and secondly, they might have believed that they saw and heard many things which they never saw nor heard in reality.

*Theo.* You are perfectly right in presenting the objection in this new form, and now we shall arrive by a pleasant and circuitous route to the point from which we first set out, to wit: the resurrection of Christ. Is this history true? if so, we will attend to the embellishment and delusion afterwards.

*Scho.* That I am willing to admit without dispute.

*Theo.* Let us then proceed impartially. Were the apostles convinced of the truth of the resurrection of Christ, or were they not?

*Scho.* They were certainly most thoroughly convinced of it, for on the supposition that they acted on a fiction, their whole conduct would have been contradictions, since men never do all that they did for the sake of maintaining a falsehood. But, in my opinion, they might still have been deceived; how often have people believed that they have seen again persons who were dead, and yet it has always been found on close examination not to have been the fact.

*Theo.* Very well; let us however examine their several relations. John was the faithful eye-witness of all, and he relates his history so naturally, so entirely free from all appearance of deceit and design, and withal in so simple and unadorned a manner, that every one must immediately believe him; the other evangelists do the same, and although they were not present themselves during all the transactions, yet they relate them from the mouths of others who were eye-witnesses, without omitting any of those minute essential circumstances, as is always the case when different writers relate the same history. This is a strong proof that the apostles have not fabricated their history, in which case

they would have been careful enough to agree exactly, but in the manner of their relation we clearly perceive at once that they never had the least degree of doubt ; they write as if they were conscious of the notoriety of the history of the resurrection, and had they not been they would have exerted all their powers to discover the evidence of its truth, and would have reasoned with others on the subject, but they were so certain of its truth that they deemed it entirely unnecessary, and proceeded to relate the occurrence just as it happened.

*Scho.* I freely acknowledge the justness of your observations, but still I think they do not invalidate the force of the objection ; the history might still be a delusion, it might be just such a history as we have of many persons who are represented as returning from the dead.

*Theo.* Well, let us now look at the point. Are you yourself acquainted with a history in which a number of persons in clear daylight have conversed with a person from the dead, ate and drank with him, and felt his wounds ; in which he taught and administered instruction, in which not only the same but different persons, on different occasions, saw him, and had free and unreserved intercourse with him for the space of forty days.

*Scho.* That is true ! the apostles must have been either deliberate impostors, and this none but an ignorant or a wicked person would believe, or the history must—must be true, for here we cannot suppose a delusion, otherwise we have no right to expect a certainty from the testimony of our senses ; but is it not possible, my dear friend, that the history of the resurrection is somewhat embellished ?

*Theo.* If it is true—if a dead person can be restored to life, does such a history need any thing to embellish it ? Can it be exaggerated ?—and any man see that it is so ?

*Scho.* I am really ashamed of my objection, but a person has lately proposed an objection to me that Christ was not actually dead, but only in a sort of fainting spell, and was afterwards taken from the grave and reported to be risen for the sake of imposture.

*Theo.* The person who proposed the objection must have been either monstrously stupid or satanically wicked to give utterance to any thing so extremely silly ; is it not certain that the hands and feet of the Redeemer had been pierced with the nails, and is it not certain that his side

had been pierced with the spear for the sake of putting him completely to death? if he had not been perfectly dead, and his blood had not flowed out before, the blood and water would not have flowed out afterwards; let any intelligent person tell me how it is possible that the most skilful surgeon could effect the cure of such dreadful wounds in the short space of forty hours, and if not, how is it possible a man with such wounds in his feet, to say nothing of his pierced breast, could be up and walking about in health. A greater folly no one ever conceived.

*Scho.* I am obliged to confess that I cannot reasonably doubt the history of the resurrection, since it is historically true, that the apostles were neither deceived themselves, nor practised deception on others. But once more permit me to inquire why Christ did not appear to all the inhabitants of Jerusalem, or at least to the principal men of the Jewish nation?

*Theo.* That is an old objection. It was for this reason undoubtedly; that it would have been of no manner of use. Those who maliciously ascribed his miracles to the agency of evil spirits, would have attributed his resurrection to the same cause; they would have said, see how Satan stands by him to execute his orders to the last for the sake of leading us into darkness. No, we do not stand in need of unlawful means; if men are possessed of such invincible prejudices, and are so strongly predisposed to believe every thing that does not fall in with their own plan, they would not be convinced by the clearest demonstrations; and this was precisely the case with the Jews.

*Scho.* That is true, and I see plainly that this is the condition of many of the free-thinkers of the present time, for although they are exceedingly cautious with respect to extraordinary appearances, and attempt to explain every thing on natural principles, yet they continue skeptical respecting the miracles of the New Testament, and the appearance of a person from the dead, notwithstanding there are many inexplicable phenomena in nature. Rather than abandon a favourite theory, they prefer to believe nothing.

*Theo.* Your opinion is just, and founded upon experience. If the history of the resurrection is true, all the other miracles in the Bible are true likewise. He who has the power to rise from the dead, has the power to heal

the sick, to raise the dead, and to perform every other mighty work.

*Scho.* There is then no farther room for doubt, yet my dear sir, true as the matter seems to a sincere lover of truth, it is rarely the case that skeptical persons are convinced by these representations, and I confess for myself, that I often feel a very strong BUT in my bosom, and am not entirely free from doubt.

*Theo.* I am by no means surprised at your declaration. The spirit of the present century by means of philosophy, multifarious reading, and frequent intercourse, has collected together so many questions of doubt, that it seems impossible for the power of truth any longer to win its own independent way, until Divine Providence, and our own heartfelt longings to hear her tranquil voice, shall dispossess our hearts and understandings of all the trash and confusion that now occupy them.

*Scho.* This is certainly to myself the most striking reflection you have uttered, I feel its truth—but in what way shall I free myself from its influence?

*Theo.* In the same way in which I have freed myself; for I sincerely believe that I have at length succeeded in striking upon the right path. If any one will candidly examine the history of Jesus, he will arrive at a very high degree of probability, but never to a perfect conviction; and consequently never to such absolute certainty, as to be entirely free from occasional doubts. That inquiry is not sufficient for a christian in order to the attainment of genuine saving faith; this must be wrought by the spirit of Christ; for this reason the Redeemer says: "I will send you another comforter, the Holy Ghost, who will guide you into all truth." And this process is generally in the following manner: if any one feels a heartfelt desire to attain to moral perfection, he devotes himself to the practice of the most perfect system of morals, as the one that contains the best rules for its attainment; but no where can he find so complete and sublime a system as the christian religion—he therefore makes choice of that as the law of his life, and obeys it to the best of his ability. He then labours without intermission, is watchful over the frame of his mind, to do nothing contrary to its dictates; soon he feels an increased desire for perfection, and gradually perceives a growing love to God and the



Redeemer, and of course to his fellow creatures; with this love is united a gentleness and amiableness of character, in which all the christian virtues afterwards spring up in harmony; in a word, instead of that restless turbulence of passion, which before discomposed his mind, the spirit of Jesus Christ takes possession of him, governing his heart and understanding, and by abiding under this influence, and persevering in a course of sincere obedience, his love to God increases, and he enjoys that sweet repose of conscience which is described as a peace that passeth all understanding. He feels it morally impossible to live in the known commission of wrong, and his moral feelings become so refined and sensitive, in regard to his own moral deficiencies, that he feels an intense desire to make due reparation for all the evil he has ever committed, and in those cases in which he is unable to do so, and in which he knows his conduct has been productive of irreparable injury to his fellow creatures, he feels a poignant distress that no exertions of his own can alleviate. His refined moral sense enables him to perceive the awful nature of divine justice, and while he feels the depth of his own ill desert, he feels at the same time his extreme moral impotence, that prostrates every effort he makes for his deliverance. He seems to hear a voice resounding in his conscience—repair the injury you have done to the divine workmanship, or expect the consequences. The soft and deceitful embraces of skepticism have now no power to hold him. Its principles cannot afford the least aid. A sense of his weakness deepens, and his enlightened understanding, clearly perceives that however ardently he may desire it, he is entirely unable to free himself from all moral error. This depressing experience prepares the way for the great surety, and now the gospel comes with its system of pardon. He eagerly embraces the incompressible scheme, his reason sinks abased in the dust, overpowered with a profound sense of the divine reason. Like a cooling breeze fanning his burning conscience, or a beam of divine love from the regions of paradise, piercing the darkness of his spirit, it comes to his relief, and in the joy of his heart he exclaims, My Saviour and my God! I cannot fathom thy profound scheme, but I embrace it as the only medium of peace, without it I am lost. *His speculations about the truth now cease—he is con-*

vinced more satisfactorily than by the clearest demonstration; he both perceives and feels the truth of God harmonizing with the deep necessities of his nature. He now enters upon a course of uninterrupted obedience—his aim is perfection, or sanctification of heart—the preceding exercises increase in strength, he is more confirmed in the truth, commits fewer sins, and his conscience is so susceptible that he cannot tolerate in himself the smallest wrong; he is therefore tenderly careful over the frame of his spirit, and transfers the whole interest of his heart to the work of redemption. In this state his love to God and Christ sensibly increases, and in childlike confidence he confides to him all his cares and trials. The divine power, wisdom and goodness, are the grounds of his confidence, he loves to have recourse to him in prayer, and enjoys that sweet intercourse with his Maker, that one friend enjoys with another. He goes from strength to strength, until he becomes a partaker of the divine nature, and is transformed into the moral image of the Deity. My friend, what reason have you now to doubt the truth of a religion of this glorious character?

*Scho.* Your representation is excellent, and I feel so affected by it, that with the help of God, I desire to pass through the same moral process from beginning to end.

*Theo.* May God add his blessings to your endeavours. I know you will never repent your resolution.

*Scho.* But how comes it to pass that a way so excellent is so little trodden?

*Theo.* It is trodden perhaps more than we are aware of; the true christian does not trumpet his profession, any more than he does his good deeds, he prefers much rather to conceal it, that his works may shine in their own light. The greater part of those who embrace it are in the lower and middle walks of life, and therefore escape public observation. Those who are in a higher condition of life know but little of what transpires there; were they really acquainted with the facts, they might be able to explain in a sentence, or at least record it with admiration. God be praised! the number of true christians is far greater than we imagine, but they are commonly unknown, and what is still more satisfactory, the best are in general least known of all.

*I was fully convinced that the arguments of Theobald*

would have but little effect upon the great mass of my readers, and yet I could not justify myself in excluding them altogether, for a couple of reasons; first, because they present the manner of thinking amongst the upper ranks of respectable society, and show how nearly many of them come to the middle ground of salvation; and secondly, because the arguments themselves contain much that is confirming to some who are weak in the faith. That a mind like that of Schoeneman's should be hurried away into the field of doubt, seems almost incredible, and yet it is true. To a person of this class who values his immortal happiness, it must be most painfully distressing to conceive himself placed in a condition in which he might possibly abandon the Christian religion altogether. For amid the various systems that prevail in the world, where is there any that can compare with the Christian system in point of sublime consistency? Whoever will take the pains to make the inquiry will find by experience that the remark is true in its utmost extent. The Christian religion alone stands pre-eminent in excellence, and they who abandon it for the sake of finding a better, will find themselves most wretchedly disappointed. The deists of the present day imagine that they have arrived at the *ne plus ultra* in discovering the purest and sublimest system of belief, but time has already shown the fallacy of their opinion. The idea of absolute necessity is essentially connected with deism, and thus effectually uproots all morality, or in other words, the deist is not capable of moral perfection, and this is one of its fearful consequences. He plunges himself into an abyss in which he is falling for ever without knowing whither. On the contrary the Christian proceeds tranquilly in his course, he believes that he has powers capable of infinite improvement, and he applies himself to that grand object; he believes that God in Christ is the hearer of prayer, he depends on him in all the simplicity and strength of childlike confidence, he believes that God for the sake of the sufferings and death of the Redeemer will upon the condition of heartfelt repentance, remit all his past sins; he endeavours himself to avoid all future sins; he is urged by a powerful impulse toward perfection, and enjoys peace of conscience and rest of heart.

*But, says the deist, these are the very things that sound reason refuses to tolerate. Unthinking man; does not the*

ignorant peasant reason in precisely the same manner? Does he not say, when you try to enlighten him in the true knowledge of the operations of nature, when you tell him that the earth moves round once in twenty-four hours, or that it revolves round the sun in the space of a year, or that the stars are of greater magnitude than the earth—that these things are contrary to reason? Does he not laugh at your philosophy as incredible? Let deism once be reduced to a system, and I engage to show that it conflicts a thousand fold more with right reason than the deist alleges against Christianity. If Christianity teaches a state of everlasting happiness—if it teaches a state of duration beyond the grave—it must, of necessity, contain points which cannot be satisfactorily demonstrated in the present life. It is utterly impossible that man should understand, on this side of the grave, all the developments that are to take place on the other side of it. He who rules the affairs of the present and the future world, and who is perfectly acquainted with the economy of both, is alone capable of revealing to men the true system of religious belief. How presumptuous and reprehensible would be the conduct of a youth whom a king desired to employ in the service of his court, if instead of pursuing the instructions delivered to him for his direction, he should sit down to criticise and censure them, and form another system of rules for his government? Could any one suppose an inexperienced youth to be as capable as the king of comprehending the whole extent of his duty?

Schoeneman was a man of candour and probity, he felt satisfied with the views presented by Theobald. They both therefore pursued their object in unison, to form the character of the young prince, on the principles of Christianity, and they enjoyed the high satisfaction of knowing that their labours were not in vain. The other two teachers, as their particular province was merely to teach the natural sciences, never interfered with their labours. By this course of instruction the prince became in time an excellent and worthy character. The prince was deeply sensible of the merit of his teachers, and rewarded them in a princely manner.

Theobald was teacher of philosophy for the space of six years, during which time he was frequently employed in business of a private nature, concerning which I have nothing

of a special interest to relate. He was subsequently engaged in an extensive correspondence that introduced him into a sphere affording him an enlarged opportunity for the promotion of the moral welfare of society. For these benevolent acts he was held in high estimation by the prince, and by many of his distinguished correspondents. The prince now considered himself sufficiently acquainted with Theobald to entrust him with some of the more important affairs of the government. From his public and private intercourse, he reposed so much confidence in him as to elevate him to the office of cabinet secretary, and from this he subsequently transferred him to the higher and more honourable office of privy counsellor. This eminent station he occupied for the space of ten years, during the life of the prince, and in the succeeding government of the young prince he was advanced still higher.

## CHAPTER XIX.

## THE TOUR—ABUSES CORRECTED—THEOBALD'S SECOND MARRIAGE.

AFTER enjoying the honours of private secretary for the space of a year, being then in the prime of life, and in the possession of vigorous health, he resolved in the spring to make a pedestrian excursion through the Principality in disguise, with a view to investigate the truth of several complaints made against some of the magistrates, and with a farther view to indulge his taste in the beautiful season of the year, with the contemplation of nature. He obtained the approbation of the prince, and after providing the proper necessaries, he assumed the garb of a common citizen. With his hair bound in a cue behind him, his bundle on his shoulder, and his staff in his hand, he left the city early in the morning, while all were yet wrapped in sleep. Like a mechanic in search of work, he wandered forth along the solitary path amid the green and springing wood, and regaled himself with the song of the nightingale. He took his direction toward the district where report had represented in blackest colours the conduct of one of these unfaithful officers.

About noon he arrived at the village, he put up at an inn and ordered refreshments. He had scarcely taken his seat before the inn-keeper came in from the field in an angry and petulant mood, hardly deigning to salute the traveller. It immediately struck Theobald that there might be here something wrong at bottom. He inquired of the landlord the cause of his unpleasant feelings, when he proceeded in the following strain :

"Who in the name of all reason would not be out of humour, to be oppressively taxed as we are? We are obliged to pay as much as the prince, or rather his officers impose on us. One of the officers has just laid out a fine garden in which we are obliged to work—the chief officer

has summoned us for the same purpose, and in addition to all, we are compelled to keep the highways in repair, and labour for the prince. The garden has become such an increased burthen that we feel unable to bear it any longer; and what advantage does the prince derive from the garden after all?" You seem to be really oppressed with taxes, replied Theobald, to have them thus doubled and redoubled upon you; and especially as the officer has no right to make this demand on your services. Do the prince and his government tolerate such extortions? The innkeeper shrugging his shoulders, replied, "that the prince was an excellent ruler, and has placed worthy men at the head of the government, but it cannot be expected that he or they can know every thing. The corrupt and designing have always a stronger arm than the upright and the honourable. The subordinate officers are well acquainted with the condition of the people; they burthen and oppress the well-disposed, and there is no redress for the wrongs they suffer." Theobald sat awhile and reflected upon the situation of the prince. He felt so sad at the representations that it deprived him of all appetite for his food. After dinner he set his face toward the town in which the unjust officer resided. Here he put up at an inn with the intention of remaining several days for the purpose of observation and inquiry.

The first report that reached his ears, and which now filled the whole town with excitement, related to the case of a widow, the former wife of the Hon. J. T. Weaver, late director of the chancery, a man of singular uprightness of character, but who on account of his inflexible disposition had rendered himself quite unpopular at court. Even good men treated him with coldness for his naturally stern and uncompromising habits, and his extreme want of address in making himself beloved. His morals were so rigid that he studiously endeavoured to conceal his benevolent deeds, even when their publicity seemed necessary to extend his sphere of usefulness. The widow Weaver was a lady of uncommon excellence of character, who to the discreet management of her household economy, united a superior intelligence in the education of her children. She had two sons and a daughter; the sons had devoted *themselves* to the profession of the law, and had gone abroad *to seek their fortune*; the daughter still lived with her mo-

ther. They had taken up their residence in this retired village to be removed from the society of their former acquaintances, and from all intercourse with the court; her slender means no longer admitting much society. Her daughter earned a decent livelihood by means of ornamental needle work, which she disposed of to the merchants at the capital. There resided at the same time in the place, a young woman who worked at the same employment, a paramour of the magistrate. This person on account of the superior workmanship, and more probably the estimable character of Miss Weaver, experienced a sensible decline of patronage, a circumstance which led this wretched creature to pursue the widow and her daughter with an unrelenting enmity. She prevailed on the dissolute magistrate to drive her from the village, a task which, to a man of his character, was found by no means difficult. All he needed was a mere pretext, and that he could easily frame himself, out of the first occasion that presented. A few days before the arrival of Theobald at the place, the storm had been let loose in all its fury against these unoffending and unprotected females.

The commotion in the town was so general that whenever two persons happened to meet their conversation turned on lamenting the unhappy condition of these two persons. The wicked man had proceeded in the following manner. He first went to her landlord, and inquired whether she had been punctual in the payment of her rent. The landlord informed him she had until the last quarter, which had now been due about eight posts; but that the widow expected a draft by mail, and promised to pay it upon arrival. The magistrate then warned the landlord that the money had been already pledged as security to another creditor, and that himself was obliged to see the creditor paid. The landlord, somewhat surprised at the intelligence, went immediately home, but the magistrate proceeded direct to the post-office, and informed the post-master that if a package arrived for the widow Weaver, he should not deliver it, but transmit it immediately to himself, alleging as a reason that he held a claim against the widow for which he desired security without making an unnecessary noise about the matter. He then despatched a bailiff with a summons for her immediate appearance; *and this was the first notice the distressed woman had of*



the affair. He required of her bail to the amount of twenty guilders for the right of citizenship before she could lawfully continue her labours; until that was paid she was interdicted the prosecution of her employment, and in default herself and daughter were to be ejected from the village. The poor woman could not say a word in her defence, she tottered home, threw herself on the bed, and overcome with grief and anguish of spirit, bedewed her pillow with unavailing tears. Her daughter in deep amazement went to inquire the truth of the affair, and when she was advertised of their unhappy condition, fell on her knees, and gave way to the bitterness of grief. The landlord also had kept close watch upon her some days. As he had not obtained his rent, it being now in the possession of the wicked magistrate, he came accidentally into the room, in the midst of their distress. Without inquiring the cause, he supposed it was because they were obliged to pay the money which he expected, to another creditor. He assaulted them with reprimands and menaces, declaring that if the rent were not paid within three days he would turn them houseless into the street. This severe additional attack filled their cup of sorrow nearly to the brim. They had recourse in their trouble to God, and with increasing importunity implored help from the divine friend of the needy. In the midst of these days of sadness, Theobald happened in the place. He listened to the story, and made minute inquiries into all the circumstances of the case. He learned to his perfect satisfaction the excellent, and devoted character of the two sufferers. His feelings of sympathy were so roused that he found it difficult to wait till morning. He earnestly desired to relieve them from oppression. In the morning he repaired to the house and found them in the utmost state of dejection. As he entered the door, they started with apprehension lest it should be another message of evil. The young lady he found to be a person of very dignified manners; her fine character was clearly portrayed on the features of her benevolent countenance. Her mother was a lady of venerable aspect, whose appearance indicated a mind of exquisite sensibility. After a friendly salutation, he proceeded to inform them that he was a traveller, who had put up at the inn the past evening, and having learned that they were in a state of necessity, he had taken the liberty to proffer them assistance. I here present you, said he, a small gift,

which I hope you will do me the pleasure to receive without the least reluctance, not as from myself, but from the common parent of us all, who has bound us together in the bonds of a natural relationship. He then placed in the hands of Mrs. Weaver eight louis d'ors.

Like an evening after a long and dreary tempest, when the clear bright sun suddenly bursts through the clouds, gilding the moist leaves of the forest with rays of gladness and beauty, the countenances of these sad and sorrowing females brightened at the reception of this timely gift. The widow embraced him with tears of joy, exclaiming, generous man—tell me who you are—I look on you as an angel of God come to the rescue of two children of sorrow—what is your name, that I may ever hold it in grateful, lasting remembrance? The daughter modestly seized his hands, and said, my dear sir, I am willing to pledge myself before God, that if ever I shall be in a condition to requite your kindness, to recompense it a thousand fold, nor regard it a task. That may easily happen, Miss Weaver, returned Theobald, for by this time he had conceived a partiality for her. He now sat down with these two worthy persons to breakfast, and in the course of the interview obtained a knowledge of the principal facts in their history. Having satisfied his own mind in regard to his future course, he left them with these parting words:—Within eight days from the present time you may expect a visit from a gentleman who intends to place you in a happier condition; your daughter may then become the bride of a man who is not altogether unworthy of her. At this very unexpected announcement both blushed, but returned no answer. Theobald now left for the capital, having heard enough respecting the conduct of the unjust magistrate to justify the clamorous complaints of the people.

The singular state of expectation in which these two females were, during the intervening eight days, may be easily imagined. As soon as Theobald had left, they paid the landlord the rent, who now became pacified. The twenty guilders she left with the magistrate as security, according to the advice and direction of Theobald, in order that he might have sufficient grounds for a procedure against him. On his arrival at the capital he threw off his disguise, and went forthwith to acquaint the prince with the result of his discoveries, and his own purpose of con-

necting himself in marriage with Miss Weaver. The generous minded prince highly commended his choice, and named for the vacant office of the magistrate, a commissary, whom he recommended as a person of integrity, and one likely to give satisfaction in the then existing state of things. A few days after, Theobald and the commissary travelled together to the place where the tyrannical magistrate resided, without disclosing their intentions to any. The next day after his arrival, he habited himself in his common court dress, and paid a visit to Mrs. Weaver, and her amiable daughter. He found them both sitting in their plain and simple attire, and busily occupied in their accustomed labours. One may easily imagine their feelings when they discovered that the expected gentleman was no other than their former benefactor. Their confusion did not allow them to say much, but Theobald soon helped them to a subject. My friends, said he, (for I hope you will permit me use the term,) during my first visit, I ascertained to my complete satisfaction the high esteem in which you are generally held, and after due inquiry, I hear nothing but commendations of your sincere piety; as these are qualities which I hold in the highest estimation, I have ventured to approach somewhat nearer. I am the late tutor of the prince, and present privy counsellor and secretary to him, and my business now, madam, is simply to propose to you that you will be pleased to receive me under a title which, to myself is dearest of all others, that of your son; and of you, madam, I wish to beg the favour of your hand. Confusion, amazement, tears, grateful joy, and happy visions of the future, all assailed their minds by turns. They could not speak—they merely stammered out a few sentences. Theobald sat still until their confusion had somewhat abated, when the widow, recovering her self-possession, said, My honourable and worthy friend—I know not what else to call you—my daughter is my only earthly possession: will you be kind enough to allow us a little time for deliberation. Most cheerfully, replied Theobald, and rose up to depart, when the young lady interposed, keep your seat, sir, said she with considerable agitation and colouring, keep your seat, my dear sir. Theobald again resumed his seat, and Amelia said, My dear mother, wherefore are four eyes required to deliberate on a matter which can be decided with two? You are right in what

you say, my daughter, you are perfectly right. I know mother that you have always referred the decision of this matter to myself, and you promised to be satisfied with the choice I should make. I now choose; here she hesitated and her cheeks flowed with tears. Her mother also wept from sympathy, and Theobald himself could with difficulty suppress his feelings. After the moment of sensibility had passed, the widow said, My friend, you solicit the hand of my daughter, and desire to be received as my son; but your rank is so far removed above our humble condition, that although the proposal is the highest we could possibly desire, and although we should esteem the alliance most honourable, I cannot allow myself to favour your proposal. Say you so, madam, I will then make my application to Miss Amelia herself; and I therefore beg of you, Miss, the favour of a decisive answer—a *cordial yes!* Amelia replied, if it be necessary to the answer that I should possess the feelings of a bride, I could not answer you in the affirmative; but if a high esteem, profound respect, and a due appreciation of a happy married life be sufficient, most worthy sir, I am yours forever. Theobald, struck with admiration at her sensible remarks, raised up his eyes which he had purposely dropped on the floor, and was now more struck at the guileless simplicity, and the sparkling beauty of her modest countenance. She had with noble ingenuousness uttered the real sentiments of her heart. She did revere the excellent person who sought her hand, and his worthy character made a deep impression on her feelings. And in his view, the amiable virtues of her character were as beautiful as the first blushes of a morning that usher in a bright and unclouded day. How could his confidence rest in greater security?—or how could he fear deceit in one whose artless simplicity and undisguised ingenuousness were so apparent? He presented his hand, saying, receive me, then, as your affectionate husband; she presented hers, and her mother placed hers on both, and blessed the union amid deep sensibility, and many tears. Theobald anticipated unspeakable happiness from the union. He constantly enjoyed a sense of the divine presence, and ever bowed his spirit in tender and affectionate gratitude before the throne of Him whose kind providence had thus far guided him as by a paternal hand. He made *private preparations* for his marriage, which circumstances did not admit of being celebrated during that week. His

first step was to rescue the worthy family from the low condition into which they had fallen, and in this respect he was by no means wanting in liberality. The visit of Theobald had, by this time, excited considerable observation. Some of her friends had feared that they had been subjected to renewed persecutions, and their enemies had believed and hoped that their virtue had fallen. But how full of wonder and disappointment they were, when they were informed that Miss Weaver was destined to be the wife of the privy counsellor. The news was scarcely credited; and when they were forced to believe it, they uttered every variety of exclamation and surprise. Those who had been jealous of her for her worthy character, and those who had formerly sought to depreciate and mortify her, now appeared in their gala dresses, to pay their congratulations to the bride expectant, and future wife and lady of the chief officer. The other class of pious and estimable persons came without ceremony, and with tears of joy offered their tribute of gratitude to the great Father of men, who had so wondrously turned the current of events for their prosperity. The former were treated with politeness, and went as they came; the latter emptied the full treasures of their sincere affection, and proved themselves firm and abiding friends. The magistrate came among the rest. He began already to augur his fate, and endeavoured to buy himself off with money, kind words, and affected friendship. He now paid court to those who, a few days before, he had bitterly persecuted. He arrayed himself in his best suit, visited the ladies, and with great politeness and condescension expressed his good wishes for their welfare, offering at the same time his influence and protection. Now he took occasion to speak of his former cruel treatment, and attempted to exculpate his dishonourable conduct, by various means and unworthy subterfuges. Amelia met him with the same politeness, and answered his apologies with the common maxim, "That every good deed is its own recommendation." He afterwards had recourse to Theobald, who treated him much in the same manner. Without detaining my readers with matters irrelevant to my general design, I will just say that Theobald and Amelia were married soon after, the magistrate was ejected from office, and *subsequently* suffered a wretched imprisonment for life, and *the female persecutor* of Amelia, ended her days in the *house of correction*.

## CHAPTER XX.

THE PROSPEROUS STATE—RISE OF ANOTHER NEW SECT—A SPIRIT RETURNED FROM THE DEAD—HIS CONVERSATION—PRINCIPLES AND ENORMITIES OF THE NEW SECT—ITS JUDICIOUS DISPERSION—CONCLUSION.

THEOBALD had, by the marriage of Amelia, completely filled the place of Susan. His worthy mother-in-law resided with him, and after her severe course of trial, lived again in a state of happiness and honour, for Theobald not only constrained her to take up her abode with him, but continued to treat her with all the gratitude and respect, that he owed to one on whom he felt his good fortune so greatly depended. And in this he was perfectly right, for he found in Amelia all that he could reasonably expect from a woman of such high moral excellence. Her dignified character and growing beauty, caused her to be admired and respected by the whole court, although she appeared but little on public occasions, and except where duty and benevolence demanded. A short time after, the excellent prince was called to pay the great debt of nature. Meantime, every one was full in the persuasion that the crown-prince would become a better ruler than his father, nor were they in any respect disappointed. As soon as he was admitted to the government, he appointed Theobald and Schoeneman his first ministers; the former he made counsellor of state, with the keeping of the seals; and the latter, general superintendent. Without the counsel and advice of these two men, the prince did not allow himself to do any thing of an important nature: they formed his cabinet, and both the prince himself, and the province which he governed, were rendered prosperous by the judicious and upright management of affairs. During this time, the prince instituted a society to which no person was admitted, who was not a person of irreproachable character, and of correct religious sentiments. The prince himself was at the head of the society, and Theobald and

Schoeneman held the next important offices. The operation of this society was most important in its influence. It professed no other object but self-improvement, and the promotion of the human weal—respecting anything further, I am not at liberty to speak.

I will now turn again to the real object of my history, and will conclude what I have to say on the subject of fanaticism. My design thus far, has been to show that the only safe and happy path to the saving knowledge of the truth lies midway between the regions of unbelief and credulity. In my own judgment, I flatter myself that my object has been accomplished. Scarcely any form of error prevalent at the present time, is fraught with more pernicious consequences than fanaticism. I regard it as one of the finest supports of infidelity. It is, therefore, of infinite importance, that sound, pure and intelligent views of religion should be most firmly maintained, and zealously promulgated by all who feel the least interest in the promotion of vital christianity. The revelation of God to man, in its plain, and natural interpretation, must form the groundwork; then may we reasonably hope that infidelity, and credulity, its natural ally, will disappear together, giving place to truth uncorrupted by error, and unclouded by doubt.

After the young prince had presided over the government for the space of a year, and all things had flowed onward in an even current, the grateful calm was in a great measure interrupted by the appearance of another fanatical leader on the theatre. His name was Stubbs, a tailor by trade, and lived in a remote village of the principality called Liebkerk. He had learnt his trade from a man who was a separatist, and who to the doctrine of the final restoration of all things, united the doctrine of moral purification after death. Petersen's works and the Berlenburg bible, were his chief study. In other respects, he was a quiet and amiable man, against whom the most unlicensed calumny was unable to utter a single syllable of wrong. I still remember the old gentleman with feelings of veneration. I knew him well, and enjoyed frequent intercourse with him. His son, to whom the following narrative chiefly refers, formed his character, after the example of his father, and embraced the peculiar views of an after state of moral purgation, and the universal restoration of all

things. His life and conversation were likewise without reproach.

In this connexion I cannot resist the temptation of introducing a curious piece of history relative to the character of the venerable old gentleman, from whom Stibbs had learnt his trade. It happened during the term of his apprenticeship, and shows how things of this nature may lead to most disastrous consequences. The matter was only talked of in private, and having heard it whispered, I became anxious to ascertain the truth of the report. I went to the old gentleman, and found him alone. I then desired him on his conscience to declare the truth ; which he most solemnly professed to do in the following manner, though not without strictly enjoining upon me never to divulge it. "I had once," said he, "a companion of the craft, by the name of J——, who was of the same mode of belief with myself, and who loved me with all the tenderness of a brother. He became feeble in health, and was shortly after confined to his bed, and in the meantime I attended upon him ; at length he fell into a decline, and I still continued to watch with him, and, as well as I was able, to minister to his wants. During the time of his sickness, we were frequently engaged in religious conversation, and particularly on the subject of the state after death. As he approached his end, he sat upon his bedside, cheerful and full of hope, and I myself was much raised in confidence, I said to him, my dear brother J——, I have one request to make of you ; after you are dead, I wish you to promise me, that if you find it possible, you will appear to me, and inform me *where* you are, and in what state you find yourself in the other world. J—— pressed my hand, and answered, My dear brother, if it may be permitted, I will certainly do it. At last he died in peace and tranquillity, and I helped to bury him. Being a widower, I used to lay alone in my chamber ; and every evening when I retired, I sat upon my bedside, waiting composedly, and without the least fear, the appearance of J——. Some weeks had elapsed, and I neither saw nor heard any thing of him. I then gave up the matter, doubted the possibility of his appearance, and thought no more on the subject. About six weeks after, I was retiring very late, and sat a few moments on my bedside, without the *least thought* of his appearance ; as I went to lie down, I



felt a sharp pain in my breast, and perceived a faint glimmer of light on the right side of the wall opposite to me. I watched it closely, and discovered something like a whitish, cloudy vapour, about the height of a man; in the course of half a minute it assumed the shape of a man. I now thought that this was certainly the spirit of my friend; I felt no manner of fear, but addressing it in a milder tone of voice, inquired. 'Art thou J——?' The spectre answered in an audible, but dull sepulchral voice: 'I am.' With a sort of awful satisfaction, I now inquired concerning his state, and in what condition he found himself. The spirit answered in the same tone, 'I am at rest—but I have not yet attained to the beatific vision of God, and this causes in me some degree of sorrow, for I have not yet been summoned to the judgment seat. At present I am situated in the wide regions of space, where there is neither day nor night, and where I am surrounded by a perpetual twilight. On the east of me, the light is entirely excluded from me, by the intervention of dense, dark clouds.' I entreated him again, that he would pay me another visit, if it were permitted, after undergoing his change of state. Upon this he departed, and I saw him no more. This appearance made a powerful impression on my mind, causing me much deep reflection. I continued in expectation of his return for some weeks, without seeing any thing. I then began again to doubt whether I should be favoured with another visit; but contrary to all my doubts, he made his appearance one evening about ten o'clock, and if I mistake not, in the same place, but in a manner very different from his former appearance. He now seemed like a bright luminous body, and so awful, that it filled me with distress and anguish, only to look upon him. But I still ventured to address him, and inquired how it was with him at present? With a menacing aspect, he replied: 'If it were God's will, that you should know more of the future state of existence than is revealed in his word, he would certainly have discovered it to you. Be content with faith, until you attain to the vision of God for yourself.' During this brief interview, his countenance was so awfully stern and lowering, that the sight forced the cold sweat from every pore of my system. He then departed." That the old gentleman fully believed he had both seen and heard what he described, I have not the

least doubt. For my own part, I own myself a skeptic in such matters, though I am by no means a gainsayer. I leave every one to abide by his own opinion in this respect, and I am content with withholding mine. Those who are disposed to ridicule, will find that a much easier task, than the investigation of the hidden mysteries of nature; and those who believe what they have neither seen nor heard, are charged with credulity. The motto of my work is applicable to the present case. He who pursues the middle course, will be sure to avoid the extremes of each.

Stibbs was brought up in all the religious principles of his master, but unhappily had never learned his spirit of moderation. The excellent morals of the old gentleman, were not so much the object of his admiration, as his strange paradoxical sentiments, a fault very common to all imitators. After the death of the old gentleman, Stibbs became his own master. He employed his leisure time in the perusal of all kinds of fanatical authors, especially Dippel's works and the Berlenburg bible, and that not with the laudable desire of religious improvement, but solely with a view of puffing himself up with his own conceited notions, until by degrees, he arrived at that particular point where greater men than himself have become the leaders of sects. By much reading and overheating of the imagination, he had acquired a vast deal of tact and address, and was regarded by the common people, who have little discernment in things of this nature, as an overpowering speaker. His hearers were carried away with him; and the next step plunged them at once into all the vagaries of the wildest fanaticism. At first there was nothing immoral in his system; his disciples increased rapidly in number, and were quiet and orderly in their lives, but advancing from one step to another, they soon became far otherwise. His principles were the following:—

1. That man is perfectly free to act, without restraint, and may do what he pleases; so far as is in his power, he is lord of the creation.

2. That man is created for happiness, and the more happy he can make himself the better he fulfils his destiny.

3. That as the gratification of sensual desires affords pleasure, and thereby renders man happy, they constitute a part of his felicity, and he has a right to enjoy them.

4. That in so far as man gratifies his sensual desires,

which pertain only to the present world, he neglects the perfection of his spirit, whereby he may attain to more elevated enjoyment in the future world ; hence after death he will be required to pass through a process of purification until he arrives at spiritual felicity, or eternal happiness.

5. There is no state of condemnation called hell, or a place of punishment beyond the grave, and all that the Scriptures teach on this point imply nothing more than means of purification, intended to render men capable of the higher enjoyment of spiritual felicity.

6. That Christ is merely the beatifier of men ; through his Spirit he carries on the entire process of moral purification, in time and through eternity.

Every intelligent reader will at once perceive that in this whole creed, one pernicious sentiment, the gratification of the sensual desires, is the source of all the rest. The principle is not only abominable in itself, but subversive of all morality, and as we might easily conclude, soon plunged the whole sect into the utmost depths of moral degradation and wretchedness. At first things proceeded smoothly, as only a few families assembled for religious instruction, but the wide door of sensual freedom being opened, and forming a most attractive allurements, soon helped to transform their leader into an angel, and consequently, to extend the influence of the sect throughout the whole land. That which rendered the sect more dangerous, and tended to circulate its pernicious principles with the greater rapidity, was the profound secrecy with which every thing was conducted. Their meetings were held in secret, and no one was admitted to membership without first professing a thorough conviction of the truth of their principles. In a short time their pernicious consequences began to discover themselves. They now regarded it a duty to gratify every sensual propensity, in any way, and in any manner, that presented ; and the step was of course an easy one, for the insatiable desires of the heart run on to infinity. The narrow limits of their own personal enjoyments soon became too contracted, they must next invade those of their neighbour ; the peasant had now as good a right to venture on the career of conquest as the king.

*The church and the clergy directed their attention to the matter, and found by inquiry, that horrible deeds were*

committed in their meetings. Some of them were satisfied with barely proclaiming against the Stibbionites from the pulpit, and this was indeed the easiest thing that could be done; but experience has always justified the fact, and still continues to justify it, that such modes of attack are but little heeded by persons of this character. Others obtained information from their wives, and their wives obtained their information from the common class of talkers, that go from house to house to retail their ill-acquired knowledge over a cup of tea. How much the interests of truth must suffer from such courses every one must be sensible. The clergyman who enters his pulpit with information thus acquired, not only compromises the dignity of his office, but renders himself liable to the most serious imposition. His judgment must necessarily be founded on a partial and distorted view of things; and hence be productive of far more injury than good; no one will learn the truth by it; and he himself will be defeated by his own ill-advised measures. One of the pastors, more prudent than the rest, hit upon the right method. He was a man of much zeal, and of rare sagacity in the treatment of such cases. He visited the people in their families and inquired into the principles of their religious belief. The latter he found no difficult task, but to arrive at a knowledge of their secret practices, he found impossible by any inducement or persuasion he could possibly employ. At last he directed his efforts to convince a worthy man, a member of the sect, of his wrong, and reclaim him from his delusion. In this attempt he was successful. The man not only lamented his delusion, but made a full disclosure of the abominations committed in their assemblies. He declared that they had not only sought to introduce a community of wives, and were living in the open commission of adultery, but a member of the society had formed a combination for the purpose of robbery and murder. He furthermore declared that they had held their meetings at night in cellars, and there with awful adjurations had invoked the power of spirits, and went out on nightly expeditions to dig for hidden treasures, and to commit burglary on the property of those persons who were specially opposed to their society. These and the like abominations he confessed they were in the constant habit of committing.

The foundation of these awful excesses was a misapplication of the doctrine of the second advent of Christ, or more properly the doctrine of the final restoration of all men to happiness. Their common unenlightened judgment led them to conclude, "that if all men will be certainly and finally saved, we shall attain at last to the same happy destiny as the rest of the race: if we deprive ourselves of present temporal happiness we shall lose it for ever, and this will be to us an actual loss; and though our happiness in the eternal world be somewhat delayed, it will not be entirely lost, since we shall regain it after a short period of purification." Horrible principles, that upturn the whole foundation of morality at a blow! Sad experience has too often demonstrated that principles of such pernicious tendency, though they should have the claim of probability in their favour, ought never to be propagated in society. They however show in clear contrast the importance of those doctrines of religion which teach a state of future rewards and punishments.

The person who revealed these facts to the clergyman earnestly entreated him not to betray him, alleging as a reason that it would certainly cost him his life. The clergyman made him the promise, and proceeded to put his disclosures in a form to lay before the ministry. Schoeneman afterwards presented the matter to the notice of the prince, and he laid it before the cabinet for deliberation. Every one shuddered at the abominations. The prince deputed a commission of inquiry consisting of Theobald and Schoeneman. Both consulted earnestly together on the best mode of discovering the facts, and of effectually suppressing the evil. Their measures were kept entirely secret, and for this there was the greatest necessity, as in cases of such high importance the betrayer never slumbers.

In the first place a company of fifty soldiers was ordered to proceed to Liebkirk, and there await further orders. The commissioners then travelled there in a private manner. The soldiers were quartered at a public house, and the officer to whom the whole plan was entrusted put up with one of the commissioners. The first step which they had determined on was to hold an unsuspected conversation with *Stibbs* himself, in order to draw out his sentiments. It fell on Theobald to conduct this part of the plan, as the

clerical appearance of Schoeneman might awaken suspicion, while Theobald who appeared more like a man of the world, might the more easily conceal his intentions. Theobald procured a chamber with a closet in it, in which a person might hear all that was spoken. In the latter Schoeneman sat with his secretary, to put every thing of importance to writing. When every thing was in order he caused Stibbs to be invited, under the impression that a stranger who was travelling, wished to speak with him. Stibbs almost immediately made his appearance, influenced by the strong hope of making another proselyte. Theobald had taken the precaution to dress as plainly as possible that he might the more easily secure his confidence. Stibbs therefore looked upon him as some common traveller, a merchant or the like; he came in quite boldly, helped himself to a chair without any ceremony, and drew up near to Theobald. Theobald was much rejoiced that Stibbs did not recognize him, as in that case it would have defeated his purpose. He treated him with familiarity and politeness, and Stibbs returned it all without the slightest suspicion. Theobald then commenced with him the following conversation:—Mr. Stibbs, said he, I have heard that yourself and a number of your friends somewhat differ from the received doctrines of religion in certain points, and especially in respect to the doctrine of an intermediate state in which men are obliged to pass through a process of purification for their sins, and also respecting the doctrine of universal restoration. I have formerly been a believer myself in these doctrines, but have lately had some scruples concerning their truth; I should like to hear your views on the subject, perhaps you may be able to reconvince me, for the doctrines to say the least are certainly very consoling.

*Stibbs.* It affords me much pleasure sir, that you repose such confidence in me. I will cheerfully give you a summary of our principles, and I ardently hope that their own evidence will administer conviction.

*Theo.* Let us then in the outset determine how far we agree. I am well acquainted with those passages of Scripture which speak of the restoration of all things, and also with those that are commonly introduced to oppose it. I wish therefore only to discover your opinion in regard to the moral effects of the sentiments as it respects the present

life, for you will I suppose readily admit that a doctrine which does not promote piety, virtue and morals, or which does run counter to true godliness cannot be true, or conformable to the common teachings of the scriptures.

*Stibbs.* That is true, and I believe that the doctrine of an after state of purification, and of the universal restoration of men are both consistent with true piety.

*Theo.* I confess myself unable to see how that can be; but in order that we may not unnecessarily deviate from the point, I should be pleased to hear your views of Christian piety, and the fear of God.

*Stibbs.* Why, Christian piety, in my opinion, is when a man does not sin and lives in the practice of all the Christian virtues.

*Theo.* But what are your ideas of sin?

*Stibbs.* Sin is disobedience to the divine commands, and piety is obedience to the divine commands.

*Theo.* Very true, but the commands of God are numerous, though I suppose they may all be comprehended in love to God and our neighbour.

*Stibbs.* That is certain. Love to God and our neighbour is the sum of all the divine commandments.

*Theo.* It depends, however, on our ideas of the love of God. What are your views on the subject? How must we love him?

*Stibbs.* Why, if any one will reflect on the kindness which he exercises toward men, spiritual and temporal, and especially that he designs to make all men happy both bad and good, after this life shall have ended, he cannot help sinking down in humility and adoration before this great and benevolent Being; but if he believes that for the sins of a few short years, he is to endure an eternity of dreadful torments, he cannot love such a God; he must on the contrary necessarily hate a being who created for unspeakable misery, those whom he foreknew would become wicked.

*Theo.* Your views certainly appear plausible, but I wish to mention one thing more; this love which arises from the contemplation of the divine goodness and mercy, must be evidenced by good works; God is not served by bare love, this he needs not, and if we go no farther we are not *only unprofitable but undutiful servants.*

*Stibbs.* The love of God naturally leads us to the love of our neighbour.

*Theo.* This is indeed the main point on which I desire to converse with you. In what way do you believe that love to our neighbour is manifested?

*Stibbs.* That is very easy to understand. If he assist his fellow men, especially necessitous, and if he promotes the enjoyment of his neighbour.

*Theo.* But enjoyment and assistance may be promoted in a variety of ways. Many kinds of enjoyment are injurious and tend to render men unhappy, and sometimes our assistance may be productive of real injury.

*Stibbs.* Of that I am not aware. God has created man for happiness, or why is he furnished with senses and faculties of enjoyment? is it for any other object but happiness?

*Theo.* Is it then your belief that a man ought in all cases to seek his own happiness without imposing any restraint or limitation to his desires?

*Stibbs.* There is only one limitation, and that is that the gratification should not be so long indulged as to impair the health.

*Theo.* But are you aware that the desires of man are in their nature illimitable, and that if your doctrine is true we should never be prepared for happiness? and do you not perceive that in a short time it would be impossible for human society to exist; the strong would soon overpower the weak, and the whole earth with all that it possesses would be by no means sufficient to satisfy the unbounded desires of only one man; the whole race must on that principle soon find a common grave?

*Stibbs.* To be sure the depravity of man is great, but then the enjoyments of earth ought to be equally divided, one ought not amass more than another, for in reality all have a common right to them.

*Theo.* Still on the admission of the truth of what you assert, you must acknowledge that this is an impossibility, and on the supposition that such an arrangement were introduced, how ought the Christian and the man of probity to conduct himself?

*Stibbs.* He ought by all means to enjoy all he can.

*Theo.* Mr. Stibbs, I cannot agree with your opinion on this point, for let all men enjoy as much as they can, and



then connect with it the principle, that all men have an equal right to the good things of life, it seems to me that the doctrine would lead to the most pernicious consequences—a person poorer than yourself might on that principle rob you, and then divide the plunder with you contrary to your own will, or one more powerful than the ruler might say to him, I only take from you my own. Would you be satisfied with their conduct in these cases?

*Stibbs.* I confess I should not in either case.

*Theo.* If not, I cannot help thinking that your principles are wrong, for what is right to you is right also to another.

*Stibbs.* (Laughing.) My dear sir, every man seeks his own enjoyment so far as Providence affords him opportunity; every one does his best, and certainly without injury to his fellow creatures.

Here Theobald could scarcely suppress his indignation, but as he wished to press him a little closer and to make some farther inquiries he continued the conversation somewhat longer. I hope you will not take it ill if I frankly tell you that I consider your doctrine a dangerous doctrine, and I sincerely believe, if the doctrine of the restoration of all things leads to such consequences, its effect on society must be pernicious in the extreme. The gratification of the sensual propensities, as it tends to strengthen all the inferior principles, is attended with nothing but evil, and this I am prepared to prove to you.

In the first place if a man believes that the gratification of his senses is the proper object of life, he proceeds farther and farther, he seizes every thing within his reach, oppresses the weak, takes advantage of the strong, stops at no means, and yet in the end is as far off as before from attaining his object. The gratification of the senses cannot then be the proper object of life, for in that case society could not exist, and this it seems to me we need no more than two eyes to see. You say that the rich and prosperous should partition equally their possessions with those who have not quite so much, but you do not seem to consider that they must also be perfectly alike in strength, otherwise the strong would seize upon what was given to the weak, so that one would, with right, acquire more than another, *which* would land you exactly in the same spot from which *you set out*. The civil power is now ordained for this very

object to protect every one in the enjoyment of his own property, and to punish every one who invades the property of another. And here you can see that the duty of an honest man consists in restraining his desires and passions. Have you any thing to offer against these views?

Stibbs here endeavoured, as all fanatics do, who make their feelings the guide of their actions, to evade the subject, and declare all that Theobald had suggested as nothing else than mere reasoning. He therefore continued. In the next place, have you not often observed that the gratification of the sensual desires uniformly leave sorrow behind them. As soon as the momentary pleasure is past the enjoyment vanishes. This the most wanton voluptuaries have always experienced.

Stibbs. That is true, but we must therefore seek to remain in a state of uninterrupted enjoyment.

Theobald had now to exercise his utmost self-command to restrain himself from uttering the severest rebuke. He proceeded with as much composure as possible.

This is impossible unless a man should become a preying monster in society; for you must confess in the next place that it is only the animal part of man which receives pleasure from sensual enjoyments.

Stibbs. That is true.

Theo. According then to your own principles, a man is under obligation to strive after an increased measure of enjoyment?

Stibbs. Unquestionably I do.

Theo. I presume you must have observed that there are possessions of a substantial and enduring nature, which every one may enjoy in an unmeasurable degree here, and continue to enjoy hereafter—possessions that are capable of being communicated to others, and, indeed, the more they are communicated, the more they give back in return, while they cost no more expense or trouble than the exercise of the faculties; these possessions are virtue and piety.

Stibbs. Yet those persons who seek after these things generally lead a miserable life, they always have trouble or crosses to suffer.

Theo. Are you not often obliged to employ much care and diligence in the acquisition of temporal enjoyments? Those sufferings in my view only prepare people for the higher enjoyment of real good; and then the Christian in

the midst of his sufferings experiences an internal enjoyment far more exquisite than the turbulent enjoyments of the world.

*Stibbs.* For my part I should not like to make the experiment—better enjoy what we can here and there too.

*Theo.* You hold to a state of purification after death. I should be pleased to know from what you expect to be purified.

*Stibbs.* From my impurities, of course.

*Theo.* What do you mean by impurities?

*Stibbs.* Sin is impurity.

*Theo.* Sin is a transgression of the law of God, and a transgression of his law is a violation of the laws of nature, which commands us not to do to others what we would that others should not do to us. If you will calculate the matter aright, you will find that by setting out to enjoy as much as you can, you transgress the law of nature by hindering others in their enjoyments, so that the farther you continue in following your own principles the more sin you commit, and consequently the more difficult will it be for you to be purified from it; and here a question arises whether purification would not be far easier and more convenient in the present life than to undergo it in the future?

*Stibbs.* I cannot dispute with you, sir, as you would not perhaps either bear or embrace what I might still say.

*Theo.* Whether I could embrace it or not, I have very little doubt, but whether I could bear it might admit of some farther discussion. I would therefore inquire whether you profess to take the Bible for the guide of your life?

*Stibbs.* Unquestionably I do.

*Theo.* In my view the Bible teaches on every page that temporal good is to be enjoyed with moderation, and that future good is to be the supreme object of pursuit. The doctrine of restoration leaves us in perfect doubt on the subject, but the doctrine of morals does not. Now judge yourself what a man who professes to be a Christian ought to do.

*Stibbs.* Yes, but the Bible leads to many different interpretations.

*Theo.* To no other than a plain unsophisticated understanding would lead. But perhaps we have sufficiently *discussed* the matter. I perceive that we are not likely to *agree in our opinions*. I have a little business with you.

*Stibbs.* I am at your service ; wherein I can oblige you I will cheerfully do it.

*Theo.* That will be very gratifying to me, and we shall both thereby accomplish an important service for religion, that is if you will consent to follow my directions. See here is my authority. Upon this he drew a paper from his pocket and read it to him, so that he could see, it had been issued by the general superintendent with the design of ferreting out the whole sect of the Stibbionites for prosecution. Now, Mr. Stibbs, as a friend, I counsel you to confess, spontaneously and without compulsion, all that is transacted in your assemblies, or expect to be treated with the utmost rigour of the law. Thereupon Theobald stamped on the floor, and in an instant Schoeneman, the secretary, and an officer with two soldiers entered by different doors. Stibbs was awfully terrified, he trembled like an aspen leaf. In the midst of the surprise the commissioners sat down and questioned the trembling criminal in relation to every part of his conduct. They found it to agree in every particular with the report of the clergyman. The wretched man confessed every thing, and far greater abominations than they had ever suspected. They now obliged him to designate his disciples by name, and the places of their residence ; they then called in a magistrate to make out a list of their names, and to despatch in haste a number of bailiffs that very night, who might arrest them, before the report of the transactions at Liebkirk should reach them. At the same time all those who resided at Liebkirk were immediately arrested and had a hearing. The effect of these summary measures produced so much consternation among the sect, that the rest were easily apprehended and brought to justice. Stibbs and his associates were for a long time confined in the house of correction ; the others were adjudged according to their crimes, and confined until they gave evidence of complete reformation. Thus was this pestilent sect crushed as it were in the bud. In the meantime, however, small bands associated together, who, after committing a series of outrages in the Netherlands, ended their days on the gibbet. The whole band was a strange composition of fanaticism and frenzy, rapacity and murder, wickedness and crime ; and it is my own serious conviction that certain periods occur in the world in which mental as well as corporeal epidemics abound.

As my design in the history of Theobald leads me no farther than to present instruction in relation to the evils of credulity, religious delusion and infidelity, and as no other incidents of the kind occur in his life, I have concluded here to bring the present work to a close ; not however without expressing a sincere desire that those zealous and worthy friends of God and the Christian religion, would suffer a word of exhortation. In view of the affecting examples herein presented, I would affectionately admonish you never to enter upon religious enterprises of this doubtful character. If you desire your own spiritual improvement, or that of your fellow creatures, pursue it as far as possible in private ; and for this purpose almost every religious denomination will afford you ample opportunity. The itch of founding separate religious sects, is founded itself in pride—in pride concealed under the mask of piety—and is nothing less than an insurrection against that peace and order of society which have been guaranteed to us under the most sacred sanctions. It is indeed a criminal assault upon the laws of Him, who governs and will continue to govern the world by other means than by the operation of force. When he designs a reformation he knows what means to employ to prepare the way, and he can guide his instruments in the manner that will best effect it. Holy and happy is he who fulfils the whole will of God, who neither runs too far before, nor keeps too far behind ; he shall have a right to the Tree of Life, and be admitted to that Celestial City whose doors are shut neither day nor night.

507  
22











